

FROM DAITYAS TO DEVATAS IN HINDU MYTHOLOGY

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FOREWORD

I am much delighted to have been asked by the charming and enthusiastic author of this book to write a few words of introduction. The subject-matter is vast, and much, even too much, has been said on Hindu Mythology. Yet I believe a book like this should make its way, serving especially the ever increasing number of visitors to India, the growing community of friends of Indian Art, acquainting them with the background of what may seem to them initially of a marvellous strangeness. The overwhelming variety and the minuteness of details of Indian Art, grown during more than five thousand years of uninterrupted development and difficult to understand even for educated Indians, has been a deeply scrutinized field for studies for generations of scholars, beginning with the commentaries of the ancient sages and continuing nowadays in countless scientific journals and highly specialized books of Indian and foreign scholars. Such articles and books are written for the knowing and initiated. They are generally of little help to the enthusiasts and new friends of India. Even John Dawson's Classical Dictionary of Hindu Mythology, playing an intermediate role for many years, is essentially scientifically-minded and lacks the narrative approach, being neither illustrated, nor illustrative for the beginner.

A new attempt, like the present book, of course utilizes the efforts of the past and no one will find a blame in picking up, what may be called a praiseworthy tradition. Though conservative and constructive, as compared to the jumps and individual extravagancies and originalities of some of the European and American writers, such tendencies by themselves are a key to the understanding of Indian Art, which follows a broad road of quality and beauty, and stability of contents, rather than getting tired of what seems to be repetitious, or being ashamed of taking counsel and advice by the elders.

Of all countries in the world India offers a fascinating picture of the amalgamation of tradition and modernism, because its arts, literature and scientific scholarship have maintained an unparalleled length of unbroken development, strong and resistant enough to face the problem of modernization,

which in itself is a general problem, applicable to each and every country in the world. Modernization in our time implies the necessity for vast changes in many respects, deriving from different cultural and technological roots, but today transmitted through the most advanced centres of economy and industry on a worldwide basis. The unique position of India, therefore, derives from her cultural background. This has to be studied and understood to estimate and evaluate contemporary events and plans for the future.

Mythology may seem to most Europeans a subject of no vital interest, almost completely out of the way from daily life as it surrounds us. On second consideration, however, even in our own lives much more mythology appears and is still effective, than we are aware of. India's contemporary culture by its unparalleled continuous growth has preserved numerous details originating in the dim past, neither ridiculed or questioned by modern society, but just taken for granted and of natural necessity. Mythological tales are brought by their parents to most Indian children, at least in their general features, but they tend to fade away in detail. Observations in this direction are made difficult because of the inequality of development in large cities, towns and villages, in areas of greater economical importance and backward valleys, in conservative Hindu society, and even the remains of many islands of tribal survival. With all such differences and inequalities the interconnecting purpose of Indian mythology has been even greater and deeper. In literature and figurative art, in all fields of folk creation the particular Indian aspect of diversity in unity may be observed: of diversity, that makes Indian culture so rich and attractive, and of the unity of unmistakable and impressive Indian identity.

Viewed against this background of a long history and a vast regional variety, it becomes obvious, that mythology holds a key function in regard to Indian unity and general identity. And it should be even more obvious, that such unity does not rest in the details of particular and minute identification of all the details of mythology, but rather in its general aspect, in precisely such features as have

PREFACE

The mythological characters in Hindu mythology are innumerable and I have deliberately omitted to mention those that do not play any part in mythology such as the names of all the hundred sons of Dhṛtarāṣṭra, the 16,108 wives of Kṛṣṇa, the innumerable vānar chiefs, the three crore (30-million) Apsarās, 180,000 sons of Kṛṣṇa, etc., and have mentioned only those that have either an important relationship with other characters or play an important part themselves.

Another point to note is that sometimes the myths overlap or the stories are told with slight variations in different texts. For instance Kūṣṭhaja was killed by Śhaṁbhū in one of the stories as he refused to marry his daughter Vedavātī to the latter. According to another version of the same story, he was killed by Rāvana for the same reason. Similarly the stories connected with the birth of Skanda or Kāttukeya differ in detail.

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KEY TO TRANSLITERATION

अ	A	a	ण	N	n
आ	Ā	ā	त	T	t
इ	I	i	थ	TH	th
ई	Ī	ī	द	Ḍ	d
उ	U	u	ध	DH	dh
ऊ	Ū	ū	न	N	n
ए	E	e	प	P	p
ऐ	AI	ai	फ	PH	ph
ओ	O	o	ब	B	b
औ	OU	ou	भ	BH	bh
अं	AM/AN	am/an	म	M	m
क	K	k	य	Y	y
ख	KH	kh	र	R	r
ग	G	g	ल	L	l
घ	GH	gh	व	V	v
ङ	AN	an	श	SH	sh
च	C	c	ष	Ś	ś
छ	CH	ch	स	S	s
ज	IJ	j	ह	H	h
झ	JH	jh	ळ	L	l
ट	T	t	रा	KSH	ksh
ठ	TH	th	श	JÑ	jñ
ड	D	d	रु	R	r
ढ	DH	dh			

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A

ABHĀSWARĀS: a class of deities, 64 in number, ruling over the spiritual and physical enlightenments. The main twelve are: Ātmas (soul) Jñāta (knower), Dama (restraint), Dānta (patience), Shānti (peace), Jñāna (knowledge), Sama (tranquility), Tāpas (penance), Kāma (lust), Krodha (anger), Moda (intoxication), Moha (delusion)

ABHIMĀNĪ: considered as the eldest son of Brahmā; also called Agnī; had three sons by his wife Swāhā, called Pāvaka, Pavamāna and Shuci. Among them they had forty-five sons and counting the grandfather Agnī, they total forty-nine which constitute the forty-nine sacred fires (see Agnī).

ABHIMANYU: (i) an incarnation of Varcas, mythical son of Soma; (ii) son of Arjuna, the Pāṇḍava prince by his wife Subhadrā; fought valiantly in the battle of Kurukshetra and died fighting against heavy odds on the 13th day of the battle; killed by Duhshānā's son and entered Soma after his death. His son Parikshit by his wife Uttarā, daughter of the king of Virāṭa, succeeded him to the throne of Hastināpura

ABHIRŪPA: (i) pleasing, handsome and beautiful; (ii) an epithet of Shiva, Viṣṇu and Kāmadeva

A-BHU, unborn; an epithet of Viṣṇu

ABJA: an attribute of Brahmā

ACALA: (i) a warrior of Skāṇḍa; (ii) The Great Spirit; (iii) Viṣṇu.

ĀCĀRYA: (i) a teacher; (ii) Drona; (iii) Kṛpā

ACHODĀ: a mud-born daughter of Vāṇśaśaḍa pitṛs; born on earth as the daughter of Maṇḍya; married Shāntanu; mother of Citrāṅgadā and Vicitra-Vīrya. (see Bhīṣma, Shūtānana Satyawat).

ACINṬYA: (i) Shiva; (ii) Viṣṇu.

ACYUṬA: (i) one who does not fall from his place; (ii) an epithet of Viṣṇu and many other gods

ADṬHUTA: Viṣṇu.

ADHANA: Shiva

ADHARA: Shiva

ADHARMA: unrighteousness personified as a son of Brahmā

ADHYĀTMA: the Supreme Spirit, the soul of the universe.

ADHIRATṬA, ATIRATHA: foster-father of Karna; half brother of Pāṇḍavās. According to some, he was the king of Anga; according to others, a charioteer of king Dṛṣṭarāṣṭra. From him Karna came to be called Athirathī. (see Karna, Kūṭi).

ĀDĪ: son of Asura Āṇḍhaka. To avenge Shiva for killing his father, he entered Shiva's apartments as a snake and assumed the guise of Urmā. Because of a boon given by Brahmā, he could change his form only twice and the second change was to be followed by death. Shiva discovered his real self and killed him after Ādī had changed his form for the second time. (see Āṇḍhaka).

ĀDIMŪRṬĪ: a minor incarnation of Viṣṇu.

ĀDĪṬĪ. (i) infinity, the boundless and endless heavens, something beyond the earth, the clouds and the sky. Ādīṭ is referred as the mother of gods, the Devamātṛ, represented both as the mother and the daughter of Dakṣha. She bore eight sons, retained seven and cast away the eighth, i.e. Mārtaṇḍa, the Sun. These eight sons are identified with the eight spheres of existence, the Vastus. In the YAJUR-VEDA, Ādīṭ is called the wife of Viṣṇu; in the MAHĀBHĀRATA, RĀMĀYANA and the PURĀNAS, Viṣṇu is the son of Ādīṭ whom she bore in her womb for 1000 years. In VIṢṆU PURĀNA she is the daughter of Dakṣha and wife of Kaśhyapa; mother of 33 vedic gods and thus the mother of Indṛa and of Viṣṇu in his incarnation as a dwarf and therefore, he is called an Ādīṭya. A story in the MATSYA PURĀNA says that during the churning of the milky ocean, a

pair of ear-rings was found which *Indra* gave to *Aditi*. An *Asura* called *Narak* stole the ear-rings and took them to his city of *Prāgyipñā*. *Kṛṣṇa* brought them back and restored them to *Aditi* (see *Kṛṣṇa*, *Narak*). Often *Kṛṣṇa*'s mother *Devakī* is represented as a manifestation of *Aditi*. *Aditi* is frequently invoked to release men from guilt or sin and from bonds of physical suffering. *Aditi* is all that has been born and shall be born. It is also identified with the cow, as the cow typifies motherhood by providing nourishing milk, curds, butter, etc., both represent boundless plenty; (ii) identified with a demon of sickness; (iii) conceived as a manifestation of *Shiva*.

ĀDITYĀS: are celestial deities, sons of *Aditi* and *Kashyapa*, manifestations of the Sun. During the early Vedic times, they numbered 6-7 with *Varuna* as the chief deity. Later the number was raised to twelve, as the inviolable, impershable, eternal beings representing the twelve months of the year. They are *Indra*, *Dhātṛ*, *Bhaga*, *Twāṣṭṛ*, *Mitra*, *Varuna*, *Yama*, *Vivasvat*, *Savitṛ*, *Pūṣan*, *Amṣumat*, *Viṣṇu*. Their essence is the celestial light and they are considered the sustainers of life. The six original celestial *Ādityās* are:

Mitra, *Āryamaṇ*, *Bhaga*, *Varuna*, *Dakṣha*, *Amsha*. Sometimes *Dakṣha* is not included but instead *Savitṛ*, the Sun and *Dhātṛ* are included.

ĀDRIKĀ: an *Apsarā* with whom *Amāvasu* sported; cursed by a *Brāhmaṇ* to become a fish; when dwelling in the river *Yamunā*, she drank the semen of *Upāricara*, became pregnant and caught by a fisherman who found two children in her womb, *Matsya* and *Satyavati*. (see *Achoda*, *Satyavati*, *Shāntanu*, *Bhīṣma*, *Upāricara*).

ĀDRSHYĀNṬĪ: wife of *Shakṇi*; daughter-in-law of *Vasistha*, and mother of *Parāshara*.

ĀGAMAS: are scriptures personified; refer to persons who impart the knowledge given in the scriptures.

AGASTYA, **AGASTĪ**: a mythical sage mentioned in the *RG-VEDA*; reconciled *Indra* and the *Maruts*. *Indra* had been annoyed at his proposing to give the *Maruts* an offering to the exclusion of *Indra*; wrote many hymns in the *RG-VEDA*; son of *Pulastya* and *Haviṛbhū*; gave birth to the *Rik-*

shāsīs *Agastya* and *Vasistha* are the offsprings of *Mitra* and *Varuna* whose seed fell on seeing *Apsarā* *Urvashi*; *Agastya* born as a lustrous fish in a jar was, therefore, called *Kalashī-suta*, *Kuṁbhā-sambhava* and *Ghatodbhava*. Because of his parentage he is also called *Maṣṭra-Vāruṇī* and *Mitra-Varunayohi* putra (see *Mitra*, *Varuna*, *Vasistha*, *Urvashi*). Because of his small size, he is called *Māna*, also called *Vindhya-kūta* because he made the *Vindhya* mountains prostrate themselves before him, (see *Vindhya*) called *Pitābhū* or *Samudra-chuluka* because he drank the ocean dry as they had offended him and also because he wanted the gods to win against the *Dātyās* who had hidden in the ocean. He saw his ancestors suspended upside down in a pit. On being questioned about their peculiar posture by him, he was informed that they could only be rescued by him if he produced a son who would perform ancestor worship for them. On hearing this, *Agastya* took the most graceful parts of animals and fashioned a girl with them. She was called *Lopā-mudrā* (*Lopa-loss*), as she was formed from the loss of the distinctive features of animals, (see *Lopā-mudrā*). Her other names are *Kaushitākī* and *Varapradā*. This girl was introduced secretly by *Agastya* into the palace of the king of *Viśākhā* who brought her up as his own daughter. When the girl grew up, *Agastya* asked for her hand in marriage. Much against his wishes, the king consented to her marriage with the sage. *Agastya* was a medicine man and a narrator of *BRĀHMĀ PURĀṆA*. With his powers of magic, he transformed king *Nahūśa* into a serpent and later brought him back to his original form. (see *Nahūśa*). According to another version, *Bhṛgu* helped *Agastya* in converting *Nahūśa* into a serpent. (see *Bhṛgu*).

His hermitage, decorated with precious gems was situated on mount *Kunjara* on the south of the *Vindhya* mountains; kept under control the *Rākshasās* who infested the country; ate *Rākshas* *Vātāpi* who approached him as a ram; destroyed his brother *Ilvali*. (see *Ilvali* & *Vātāpi*). *Rāmacandra* during his 14 years exile wandered to the hermitage of *Agastya*. The sage became his friend, adviser and protector and presented him the bow of *Vishnu*; accompanied *Rāma* to *Ayōdhya* at the end of the exile; was entertained with the story of *Shakṛi* by *Hayagrīva*; praised *Shiva* to ruin *Tripuram*; killed the *Asura* *Sundā*, his wife *Tadāś* and son *Marica* by his curse; cleared the south of *Rākshasās* and made the

place fit for pilgrimage and residence of sages; advised Rāmacandra to settle at Pañcavati; when Rāma was exhausted in the battle with Rāvana, he advised him to pray at the Āditya-Hrida lake and assured him of victory, also advised him to pray there three times after attaining victory over Rāvana; narrated to Rāma the story of Rāvana, Kuṁbhakarna, Kubera and other Rākṣasās and of the birth of Veḍavaṣi as Sītā. (see Rāvana, Sītā, Veḍavaṣi). Agastya is the constellation (Canopus) that moves fast above Dhruvamaṇḍalā.

AGHĀSURA: Agha, the Asura was a general in the army of Kaiṣa. Once he assumed the form of an enormous serpent. His open mouth was mistaken for the opening of a mountain cavern and the cowherds entered it by mistake. Kṛṣṇa rescued the cowherds (see Kṛṣṇa).

AGHORA: (i) the southern form of Maheshwara in the 32nd kalpa; all black, connected with the element ether; shown as holding an axe, shield, elephant hook, noose, spear, skull, drum and rosary. He is four-faced, (ii) a worshipper of Shiva and Durgā.

AGNAJĪT: queen of Kṛṣṇa.

AGNĀYI: (i) wife of Agni; does not play any part in Hindu mythology and is not worshipped in her own right and seldom occurs in any of the epics; (ii) wife of Uru; (iii) wife of Kuru and mother of six sons.

ĀGNEYA: (i) son of Agni; (ii) Kārttikeya or the planet mars; (iii) Sage Agastya; (iv) Gāndharva followers of Kubera. (v) a division of night.

AGNI: the god of fire, considered as most sacred and worshipped in every Hindu home. Agni worship forms an important part of all religious and sacred ceremonies of Hindus. Agni has three manifestations: as Sun in the heavens, as lightning in mid-air, as fire on earth. The chief deity during Vedic times and as such maximum hymns have been addressed to him; the guardian of the south-east quarter of the universe called Puram-jyotis. Of the three main deities Agni, Vāyū and Sūrya who preside over earth, air and sky respectively and are considered equal in status and dignity, Agni is the most important; the mediator between men and gods; protector

of men and homes. At the request of Brahmā, gave birth to Nīla; requested by gods to bear the seed of Mahādeva which was too powerful for Umā to bear. Mahādeva deposited his seed in Agni and Agni asked Umā's elder sister Gaṅgā to bear it and thus was born Skānda. (see Skānda); proved the innocence of Sītā by carrying her upwards when she entered the fire after her rescue from Rāvana; tried to consume the Khāṇḍava forest to renew his strength as he had exhausted his vigour by consuming too many oblations. Indira tried to prevent him from doing so but he managed to accomplish this feat with the assistance of Arjuna and Kṛṣṇa.

Agni appears in many mythological personifications: (i) son of Aśvitas; (ii) king of the Pits or Manes; (iii) Maruṣ; (iv) grandson of Shūnidilya; (v) one of the seven Rās during the reign of Tāmasa, the fourth Manu. In Viṣṇu Purāṇa, he is Abhimāni, the eldest son of Brahmā. From his wife Swāhā, he had three sons who in turn had 45 sons comprising altogether 49 persons who represent symbolically 49 sacred fires. (see Abhimāni)

Agni is also represented as a star. He is depicted as wearing black clothes with smoke as his standard, carrying a flaming javelin; with four hands and riding a chariot drawn by red horses with the seven winds as the wheels of his chariot; often depicted either accompanied by or riding a ram. His various names and epithets are: Vahni, Anala, Pāvaka, Viathwānara, son of Vauhānara, the Sun, Abjahasta, Lotus in hand, Dhūmaketu, whose sign is smoke, Hutasa, Hutabhuj, devourer of offsprings, Shuci, Shukra, the bright, Rohiṣhwa, having red horses, Chagaratha, ram rider, Jāavedās, Saptajhvā, (seven tongued), Tamaradhara, (javelin bearer).

ĀGNI DHARA: (i) son of Priyavrata and Barhiṣmati, father of Nābhī; appointed Lord of Jambudwīpa; lived with Aparā Pūrvacitti for 100,000 years. His nine sons married the nine daughters of Meru; (ii) one of the ten sons of Swayambhūta Manu; milked the cow Earth with Swayambhūta as the calf; (iii) one of the ten sons of a daughter of Kārṇama and Priyavrata.

AGNIDURGĀ: one of the nine Durgās, 8-armed with the colour of lightning. Her six hands carry the cakṛa, khadga, khetaka, bāṇa, pāsha and aṅkuṣa; remaining two hands are in the varāḍa and the tarjani pose.

AGNIBHATTA: having un subdued splendour, a name of Agni and Maruts.

AGNIKETU: a Rākshasa who fought with Rāma and killed by the latter.

AGNIVESHA: a sage, son of Agni

AHALYĀ: wife of Rāi Gautama According to the RĀMAYANA, was the first woman to be created and because of her beauty was seduced by Indra According to one version, she was unwittingly seduced by Indra as he assumed the form of her husband and approached her. According to another version, she was a willing partner to the adultery as she was flattered at the attention paid to her by Indra. According to a third version, Indra with the help of Soma, the moon, took the form of a cock and crowed at mid-night. On hearing the crow, Gautama woke up presuming it was dawn, and went for his morning devotions. After Gautama left, Indra took his place. Wittingly or unwittingly, Ahalyā had to pay for the adultery and was expelled from the hermitage by Gautama and was deprived of the right of being the most beautiful woman in the world and was made invisible till Viṣṇu restored her to her former self. It was Viṣṇu in his incarnation as Rāmacandra, the son of Daśaratha who during his fourteen years exile touched a stone with his foot and Ahalyā who had been turned into that stone by her husband's curse, became a woman once again and was accepted by her husband (see Indira, Gautama)

AHI: a serpent; also a name of Vṛtra, the Vedic demon of drought

AHINŚĀ: means not injuring anyone; personified as the wife of Dharma.

AHUKA: a son of Punarvas; brother of Ahuka; father of Devalā, Dhṛti and Ugrasena; hated Kaiśa; consulted by Kṛṣṇa on the eve of the attack on Jarāśabha.

AILA (AIDA): a surname of Purūravās. (see Purūravās).

AILAVILLA, AIDAVIDA: a name of Kubera.

AINDRI: Arjuna, mythologically the son of Indra. (see Indira, Kuṇṭi).

AIRĀVATA, AIRĀVAṆA: a celestial elephant produced at the churning of the milky ocean to extract amṛta. Indra took it to his swarga, name derived from Airāvāt which means produced from Irā or water. Indra rode on it to visit Kṛṣṇa. (see Kṛṣṇa)

AJA: means unborn. (i) Brahmā, (ii) Viṣṇu, (iii) son of Janhu, (iv) a Rūdra, (v) son of Bhūta and Sarpā, (vi) son of Bhṛgu, (vii) name of a Dānava, (viii) son of Uttama Manu, (ix) a Tuṣṭa god, (x) a name of Dhanwantri, (xi) a prince of the Solar race, married Indumati, daughter of the Rājā of Vidarbha, father of Daśaratha and grandfather of Rāmacandra. According to a RACINAVANSH episode, he was proceeding to the swayamvara when a wild elephant came in his way. He ordered the elephant to be shot. On being mortally wounded, a Gandharva came out of the body of the elephant and confessed that he had been transformed into a mad elephant because he had made fun of a Holy man. The Gandharva gave Aja arrows to enable him to win Indumati at the Swayamvara.

AJAGANDHĀ: an Apsarā.

AJAMUKHA: (i) Hari; (ii) a group of Pishācās.

AJANA: (i) the parent of Buddha, (ii) a name of Kṛṣṇa

AJĪTA: means the unconquered. (i) a manifestation of Viṣṇu during the epoch of Manu Cakṣuṣa; praised by Brahmā, he advised gods to befriend Asurās to get the amṛta by churning the ocean; (ii) a Pṛthukā god; (iii) a name of Hari born in Swārocāśi epoch from Tuṣṭa; (iv) Shiva.

AJAṬASHATRU. (i) Shiva; (ii) Yudhishṭhira.

AJĠGARṬA: a Rāi who sold his son Shunahshepa for a sacrifice (see Shunahshepa, Ambarish)

AKAMPAN: a Rākshasa, gave the news of the destruction of Rākshasās by Rāma to Rāvana; advised Rāvana to abduct Sītā; made the commander of Rāvana's forces at the death of Bāluputra Angada; fought valiantly but was killed by Hanumān.

AKOP: a minister of Rājā Daśaratha

AKRŪRA: a Yādava by birth; uncle of Kṛṣṇa;

son of Swaphalkā and Gāndinī, possessed the Syamāntaka gem; left Dwārakā after the death of Shatadhanwan at the hands of Kṛṣṇa after which evil portents appeared in the city of Dwārakā. (see Shatadhanwan). It was said that rain fell where Akūṭra lived. Kṛṣṇa asked him to return to Dwārakā, gave his sister in marriage to Kṛṣṇa. Kṛṣṇa asked him to show the jewel in public so that Balarāma would not suspect him any more of stealing it (see Kṛṣṇa) (n) Viṣṇu.

AKSHA: (i) the eldest son of Rāvana; killed by Hanumān; (ii) Garūḍa; (iii) a son of Satyabhāmā and Kṛṣṇa; (iv) Shiva; (v) Skāṇḍa; (vi) means the eye. An epithet of Gaupama as the one having his eyes fixed in abstraction

AKSHAMĀLĀ: Anuḍḍhati.

AKSHARA: (i) Hari; (ii) Brahman

AKSHAYA: a Brahmarākshasi

AKSHĪNA: means not perishing or not failing; a son of Vishwāmitra.

AKSHOBHYA: Buddhi, the immovable, the imperturbable

AKUPĀRA: a tortoise on whom the earth rests

AKUṬI: daughter of Manu Swayambhūva and Shatarūpa; wife of Ruci; mother of twins Yajña and Dakṣiṇa who became husband and wife and bore twelve sons which are the deities Yamas (see Shatarūpa).

ALAKSHMĪ: Durgā as destroyer of wealth and prosperity.

ALAMBUŚA: a Rākshasi, believed to have been killed by Ghaṭoṭkaca

ALAMBUŚĀ: an Apsarā; mother of Apsarā Viśālā; wife of Ikṣhvāku. Bhāradvāja asked her to welcome Bharata; danced before Bharata. Rāi Daḍhyānc saw her and his vital seed fell in the river Saraswatī and thus Rāi Sāraswatī was born. (see Sāraswatī)

AMARESHWARA: Lord of the immortals; a title of Viṣṇu, Shiva and Indra

AMBĀ: (i) a name of Durgā; (ii) eldest daughter of the king of Kāśhī who along with her sisters Ambikā and Ambālikā were taken by Bhīṣma to be the wives of his half brother Vicitravīrya. Ambā had previously been secretly betrothed to the king of Sālwa. When Bhīṣma heard of this, he sent her to the king of Sālwa but the latter refused to accept her as a wife as she had been won by another man at the swayamvara. Ambā went back to Vicitravīrya who also rejected her and Ambā found herself without a husband. She put the blame of her misfortune on Bhīṣma, retired to a forest to practise austerities till Shiva promised her that in another birth she would take her revenge. On this assurance from Shiva, she ascended the pyre and was born again as Shukhāndinī whose fatal shift was responsible for Bhīṣma's death. (see Bhīṣma, Shukhāndinī). As Durgā, she carries in her hands, the pāsha, a paḍma and pātra, and the fourth hand is in the abhaya pose. Her colour is like that of the water-lily.

AMBĀLIKĀ: younger of the two widows of Vicitravīrya; mother of Piṇḍu by Vyāsa. (see Kṛṣṇa Dwaipāyana).

AMBARISH: king of Ayodhyā; son of Prath Shukra. Indira spelt his yajña by stealing the sacrificial animal and his purohit suggested the sacrifice of a human being to complete the sacrifice. Ambarish was living in a forest with his wife and three sons; visited Triak Muni but the muni and his wife refused to accept the elder and the younger son as sacrifice and Ambarish gave his second son Shunahshepa as sacrificial animal. Shunahshepa's father was also called Ajigarta. (see Shunahshepa)

AMBIKĀ: (i) Durgā, the wife of Shiva, daughter of Dakṣha, reborn as Menā; worshipped as the merciful and forgiving universal mother; sits on a lion, 3-eyed; holds in her left hand a mirror and her right hand is in the varāḍā pose. In her two other hands she holds the sword and the shield; (ii) elder of the two widows of Vicitravīrya, mother of Dhṛtarāṣṭra by Vyāsa (see Kṛṣṇa Dwaipāyana).

AMOGHA: means unerring, unfailing; a name of Shiva, Viṣṇu, Skāṇḍa

AMṚTA: means ambrosia; an epithet of Shiva and Viṣṇu

AMSHA, ANSHA: means beautiful; an aspect of the Sun—an Āditya

ANALA: (i) a Vāsava; married Shivā, daughter of Harī and had two sons from her called Skanda and Sanatkumāra, (ii) a monkey chief, (iii) Agni; (iv) a Mum.

ANANDA: (i) Viṣṇu; (ii) one of the warriors of Skanda, (iii) Shiva, (iv) Balarāma

ANANGĀ. An Apsarā sent by Indra to ruin Hari's tapās.

ANANGA. (i) a name of the God of Love after he was burnt to ashes by Shiva, (ii) son of Agni, (iii) a Vānar chief sent to south India to look for Sitā.

ANANTA: means endless, boundless, eternal, infinite. a snake designated as Sankarṣma by the followers of ŚAIVWATA TANTRA, bears the earth on his 1000 heads. From between his agitated hoods came out Rūdra exhibiting his 11 forms, also identified with Balarāma, Harī, Shiva, Nāga, Mahāpurūṣa, Rūdra, the Sun, one of the Viṣṇu-deva, Śeṣa, the snake god, brother Vāsukī. (see Śeṣa).

ANASŪYĀ: means not spiteful, not envious, free of spite, ill will or envy; daughter of Dakṣha; wife of Rāi Atri, lived in the forest hermitage with her husband; identified as charity, was very pious and given to austere devotions; acquired miraculous powers by her austere ties and penances, brought river Maṇḍikini to the hermitage and created flowers and fruits in the forest during the ten year famine. Mother of Durvāsā, Dattatreya and Soma and friend of Shakuntalā; gave Sitā an ointment to remain ever beautiful. (see Atri, Durvāsā).

ANDHAKA: a demon with a thousand arms and heads, two thousand eyes and feet; son of Kashyapa and Diti; father of Ādi; called Andhaka because he walked like a blind man with his eyes closed. A Yādava and the ancestor of Andhakavṛṣṇu; killed by Shiva for trying to steal the celestial Pārijāta tree from heaven and for attempting to abduct Devi

ANGA: (i) father of Vena, knew the powers of Kṛṣṇa's yoga; (ii) a kshetrāja son of Bali, born of Dīrghatama, through his wife.

ANGADA: (i) a monkey chief; related to Indra; son of Bālān, was sent by Rāma as his envoy to Rāvana; installed as Yuvarājā in Kāśikā; led the monkey host to Lankā, when the monkeys were frightened at crossing the roaring sea, he gave them courage but no one came forward to cross the sea. Angada said that he could cross to Lankā in one jump but was not sure that he would be able to return. Jāmbuvān advised him not to take the risk, praised Hanumān on his return from Lankā, carried Lakṣmaṇa on his back on a pilgrimage of south India, fought the Rākṣasas valiantly in the battle of Lāṅkā, (ii) son of Dhrtarāṣṭra, fought Uttamañjan on the 12th day of the battle of Kurukṣetra, (iii) son of Lakṣmaṇa and Urmilā, (iv) a son of Gādī by Vṛhata, who was a brother of Kṛṣṇa

ANGĀRAKA (i) Rūdra, (ii) a name of Skanda.

ANGIRAS: (i) one of the Mahārṣis, Brahmā's spiritual son, created by Brahmā from a sacrifice and considered as an offspring of Agni; husband of Smṛti and Śraddha, of two daughters of Maitreya and of several daughters of Dakṣha; father of Bṛhaspati, Utathya and Samvartta; daughters: Smīvilā, Kohn, Rākā, Anumati, Akūpārā; among the first 21 Prajāpatīs, born after Pulastya; came to see Bhīṣma lying on his bed of arrows; cursed Hanumān for spoiling his āśram; invited to his yajña by Nimi; (ii) planet Jupiter.

ANGIRAS: (i) an enemy of Viṣṇu in his Parashurāma incarnation; (ii) sons of Rāi Angīras and Ratnūrā; the wife of a kṣatriya; are priests of gods and the Lord of sacrifices.

ANIL: Rākṣasa, son of Mālī and Vasudā

ANILA: (i) the god of wind; (ii) one of the 8 Vāsus; (iii) son of Prajāpati or Dharmā; (iv) Shiva; (v) Viṣṇu; (vi) Suparna, son of Garuda.

ANIMĪṢA: one who does not wink, an epithet of all gods.

ANIRUPDHA: also called Jhaṅka and Uśīpati, means uncontrolled. Son of Pradyumna and Rukmīvatī, grandson of Kṛṣṇa, married his cousin Subhadrā, Uśī, daughter of Bānāsura, a Daitya princess saw him in a dream and fell in love with him; was carried by magic into the palace of Uśī at Shonitapura by her friend Citralekhā.

Coming to know of it, Bāna sent his guard to seize him but Aniruddha slew them all. Ultimately Bānāsura captured him by his magic powers. Nārada communicated the news of Aniruddha's imprisonment to Kṛṣṇa. Kṛṣṇa, Balarāma and Pradyumna went to rescue him. A great battle ensued. Bāna had Shiva and Skanda, the god of war on his side. Kṛṣṇa overcame Shiva and Skanda; Bāna was wounded but on the intercession of Shiva his life was spared. Aniruddha went to Dwārakā with Bāna's daughter Uśā as his wife. They had a son called Vajra (see Uśā, Bānāsura).

ANJANĀ: an Apsarī, cursed Rāvana; mother of Hanumān by Vāyu, the god of wind.

ANJANA: (i) an elephant of the south-west quarter; (ii) a many headed serpent descended from Kaṣṭhū

ANLA: (i) a daughter of Dakṣa, wife of Kashyapa, mother of fruit bearing trees, (ii) a Rākhaṣī daughter of Mālyavān and Suṇḍarī; wife of Vithavasu, mother of Kumbhins.

ANNAPŪRNĀ: means full of food; (i) a goddess, a manifestation of Durgā, worshipped for her power of giving food; (ii) one of the 1000 names of both Shiva and Viṣṇu; (iii) a young goddess of red complexion, full-moon face, 3-eyed with high breasts, carries in her hands: honey, rice and rubies; the crescent moon adorns her crown. If she has four hands, then two carry the pāsha and aṅkuśa, and two are held in the abhaya and varada poses

ANŚUMAT, ANŚUMĀN, AMŚUMAT: (i) son of Asamanjas, grandson of Sāgara, father of Dilip. The sacrificial horse at the Ashwamedha ceremony of Sāgara which had been carried off was brought back to earth by him; went to the nether regions in search of the sacrificial horse; found an elephant being worshipped by gods, Dānavās, Rākhaṣas, Pishācis, animals, Nāgīs etc.; This elephant directed him towards the place where the sacrificial horse was

ANṬAKA: (i) Yama, the god of Death; (ii) a surname of both Shiva and Viṣṇu

ANU: son of Yayāti and Devyāni; refused to part

with his youth to his father and was cursed by his father to die young with diarrhoea. (see Yayāti)

ANUMATĪ: (i) Moon personified as a goddess and worshipped on the 15th day of the moon; the personified favour of the gods, implored for graciousness, protection and long life; with Rukā presides over the full moon; (ii) daughter of Shradhā and Abhīras, wife of Dhātā and mother of Pūṁamā.

ANUPALĀLĀ: a demon dangerous to children.

APACHĀYA: a deity or a celestial being having no shadow or an unlucky shadow; a phantom; an apparition

APĀRA: Shiva.

APARĀ: one of the 13 wives of Vāsudeva.

APARĀJĪTA: means unconquered; (i) Rūdra, (ii) a son of Kṛṣṇa and Mādrī; (iii) Durgā

APARĀJĪTĀ: a goddess shown riding a lion, a strong woman carrying Shiva's bow, 3-eyed. With the crescent moon on her head, snake Vāsukī as her wristlet. She carries the pināka (Shiva's bowl, bāna, khadga and khetaka)

APARNĀ: a Harvaṇṣha tale makes her the eldest daughter of Himāvat and Menā. She and her two sisters Ekaparnā and Ekapatālī practised austerities to win Shiva as their husband. While Ekaparnā and Ekapatālī lived on one leaf or patāla of Bignonia, Aparnā subsisted on nothing. Her mother worried for her daughter's welfare cried in distress "U-mā", which means Oh don't. Since then she was known as Uinā. She won Shiva as her husband by her austerities and is also known as Pārvatī. (see Pārvatī).

APSARĀS: the celebrated, beautiful and voluptuous nymphs of Indira's heaven, reported to be the creations of the seven Manus. According to the Purāṇas, they originated from the ocean of milk when it was churned for amṛta. They were not accepted as wives by either the Devās or the Asurās and thus became common to all. They are referred as Surāṅganās, i.e., wives of the gods and as Sumadātmjās, i.e., daughters of pleasure; distinguished as Daivika or divine and as Laukika or worldly. Sent by Indira to seduce

a sage whenever he was getting too powerful by his austerities and Indra was afraid that he might usurp his throne. Some of the well-known Apsarās sent to lure the sages from their austerities and penances are: Urvashi, Rambhā, Menakā, Tilottamā, Ghṛtācī. They are also offered to heroes who fall in battle, fond of dice, bring luck to whomever they favour; can change their shape to suit their convenience. Also said to be born of Muni and Kāshyapa; joined Gaṇḍharvas in milking the cow Earth; worship Bṛhīśad pitṛs.

ARĀMATI, a personified Vedic goddess of devotion and piety.

ARANYANI, a Vedic goddess of vegetation, propitious and benevolent, possesses plenty of food even without tilling the soil.

ARDHANĀRI, means half man, half woman, a form of Shiva typifying the male and the female energies. In this form Shiva is also known as Ardhanārīṣha, Ardhanārīṣhvara and Parāṅgadī. A rare image of Viṣṇu is also seen as Ardhanārī, symbolizes the union and concord of the spirit and its energy.

ARDHANĀRISHWARA, symbolizes the union and concord of the spirit and its energy.

ARHA: Shiva

ARHAT: Shiva

ARISTĀ: (i) a son of Danu; took part with Bali in the Devāsura war; (ii) a son of Mātṛa and Revatī; (iii) a son of Vairasvata Manu; (iv) an Asura friend of Kaiṁsa, came in the form of a bull and terrified the Gopīs; vanquished by Kṛṣṇa; (v) a son of Bali, took part in the Tṛakā-māyā war; (vi) one of the 9 sons of Manu killed by Kṛṣṇa.

ARISTĀ: (i) mother of 8 Apsarās; (ii) a daughter of Dakṣa, one of the wives of Kāshyapa and mother of Kinnarīs and Gaṇḍharvās; expert in music.

ARISTANEMI: (i) an Asura resident of Tṛipura, took part in the Devāsura war between Bali and Indra; (ii) a Gaṇḍharva; (iii) a Prajāpati; (iv) a Yaksha; (v) father of Sumati, father-in-law of Sūgara; consulted by Budh while marrying Ilā.

ARJĀ: daughter of Uśanas, an exceedingly beautiful woman; Daṇḍ wanted to marry her, she asked him to see her father; seduced by Daṇḍ; frightened at her father's return, practised austerities near the hermitage to atone for her sin.

ARJUNA: the third Pāṇḍava prince, claimed divine paternity, mythically the son of Indra and therefore called Andī. A high-minded, generous, upright and a handsome, brave warrior; the favourite pupil of Drona from whom he learnt the use of arms, won Draupadī at her swayamvara. Since Draupadī was the common wife of the five Pāṇḍava brothers, it was agreed among them that when one of the brothers was with her, the others were to keep away. If any brother entered the room while she was with one of her husbands, he was to go into twelve years exile. Once Arjuna saw the cow of a Brāhmana being stolen. To rescue the cow from the thief, Arjuna rushed to fetch arms from the room where Draupadī was with Yudhiṣṭhira. For this transgression, he earned the twelve years exile. During this time, he visited Parashurāma who taught him the use of some more potent weapons; married Uṣṇī, a Nāga princess and she bore him a son called Irīvaṭ, married Citrāngadī, the Princess of Manipura and by her had a son called Babhravāhana; married Subhadrā, the sister of Kṛṣṇa and his son by her was called Abhimanyu.

To fight Indra whom till then he did not know to be his mythical father, he obtained the Gāṇḍiva bow from Agnī and in return helped Agnī to burn the Khāṇḍava forest. When the Pāṇḍavās lost the kingdom and went into exile for thirteen years, Arjuna went to the Himālayās to propitiate the gods to obtain celestial weapons by which to fight the Kauravās. During this time he fought Shiva who appeared before him as a mountaineer. On discovering his real identity, Arjuna worshipped him and thus obtained from him Paśupata, the most powerful weapon. Later, Indra, Varuna, Yama, Kubera also gave him their weapons. During this period of exile, his father Indra took him to Amaravati his capital where Arjuna practised and learnt the art of using arms. Sent by Indra to vanquish the Daityās of the sea. In the battle of Kurukshetra, Kṛṣṇa was his charioteer and related the BHAGAVAD GĪTĀ to him. On the 10th day of the battle, Bhīṣma was wounded and Arjuna struck arrows into the ground and made a bed of arrows for him; killed his half brother

Karna who sided with the Kauravās. After the battle was over, Yudhiṣṭhira's Ashwamedha horse for sacrifice was followed by Arjuna from city to city; called to Dvārakā where he performed the funeral rites of Vasudeva Kṛṣṇa. His other names are: Bibhatsu, Gudakesh, Dhananjaya, Jishnu, Kirita, Pakashasani, Phālguna, Savyasācin, Shwetavahana, Pīrtha.

ARKA: a name of Viṣṇu and Shiva.

ARKĀMARKAS: a gana of Piśācis, resembling monkeys, short in stature with a pushing nature; have residence on trees

ARKI: a descendent of Sun, (i) Yama, (ii) Manu, (iii) Sugriva, (iv) Kama.

ARŚISENA a chief Gaudharva who recates Rāma's story in Kimpurūṣa.

ARUṆA: (i) charioteer of Sūrya, son of Kashyapa and Vinatā (see Kashyapa), wife Syenī, came out of his egg when not fully matured and cursed his mother (see Vinatā), carried by Garuda and placed in the path of Sūrya; in danger of being devoured by Rāhu, obtained no help and in anger started to destroy the world with his heat. The gods and R̥is repaired to Brahmā who ordered Aruna to become the charioteer of Sūrya and to take away the sun's glow; (ii) Shiva; (iii) Sūrya. Both brothers Garuda and Aruna were born to avenge the Vālakhilya saints on Iṇdra, who had insulted them.

ARUṆI: (i) a son of Brahmā; remained a celibate, (ii) a sage, went with Kṛṣṇa to Mithilā.

ARUNDHATĪ: (i) the morning star personified as the wife of R̥ṣi Vasuṭha, considered as a model of conjugal fidelity, daughter of Kardama; sister of Parvata and Nahada; (ii) daughter of Dakṣha and one of the wives of the Saptar̥ṣis whose form Swāhā was unable to assume as a consequence of her ascetic merit and devotion to her husband and therefore, was not divorced by her husband, (iii) a goddess free from anger, draped in white, always austere, body covered with sandal paste, carries flowers, leaves and water for worship; (iv) Sāṇdhvā, the mentally born daughter of Brahmā, who after performing a penance, cast off her body and was reborn as the daughter of sage Medhāntu.

ĀRUSHI: (i) daughter of Manu, wife of Cyavana and mother of Pramati and Aurva; (ii) horses of Sūrya.

ĀRYAMĀN: means chivalry, a quality of being a gentleman, an Ārya; (i) an Āditya, a son of Aditi, acted as the Lord of Death for one hundred years when Yama was cursed to be a Kshudra for that period, (ii) identified with Harī, (iii) the name of the sun in the month of Māghava (Vaiśākha); (iv) a chief of the Pitr̥s who worship Kṛma-Harī, (v) Shiva

As a Vedic deity its main functions are to maintain the aristocratic society, govern marriage contracts, laws of hospitality, the rules of chivalry, tradition, custom, religion, freedom of the roads. Master of Āryan rites, regulates the performance of rituals from the outward, social point of view; maintains the standards of aristocratic living and was later made the king of the Ancestors, the Pitr̥-rājā. Offerings are made to him in the ritual Śrāddha through which the ancestors are fed, shares with Mitra and Varuna the offerings made with the word Swāhā in sacrifices to gods and the offerings made in the Ancestor-worship Rituals with the word Swadhā. His royal path is the milky way.

ĀSAMĀNJAS: son of Śigara and Keshinī (see Aśhumat), exiled because he used to drown the children of the citizens in the Śataryū

ASHOKA: Viṣṇu.

ASHTAKA AŚTAKA: son of Vishvāmitra and Mādhavī (see Gīlava).

ASHWA: (i) Shruva; (ii) Dānava, (iii) a R̥ṣi in whose hermitage other sages took refuge when afraid of Rākshasas

ASHWAGRIVA: son of Kashyapa; (ii) son of Danu.

ASHWAPATĪ: maternal uncle of Bharata, brother of Kaṇvya, adopted Bharata as a son; conside red same as Dharmarāj.

ASHWĀRUDHADEVI: a goddess, seated on a horse, 3-eyed, colour of the rising sun, her crown adorned with the crescent moon.

ASHWĀTHĀMAN: son of Drona and Kṛpā,

one of the generals in the army of the Kauravīs; known as Draunāyana after his father; on the last day of the battle of Kurukṣetra, he and two other warriors, Kṛpā and Kṛtavarman, the only survivors of the Kaurava army, entered the Pāṇḍava camp as men lay asleep with exhaustion and killed Dhrīṣṭadyumna, Shikhandin and five young sons of the Pāṇḍavās to avenge the death of Drona, killed Parikṣit in the womb of his mother by a celestial weapon brahṁāstra. For this he incurred the wrath of Kṛṣṇa who brought Parikṣit back to life. Draupadī, wanted to avenge her murdered children but since Ashvathāman was a Brāhman, Yudhiṣṭhira pleaded for his life. Draupadī agreed to spare his life but demanded instead the protective jewel he wore on his head as an amulet. To fulfil her demand, Bhīma, Arjuna and Kṛṣṇa pursued him and compelled him to part with the jewel which Draupadī gave to Yudhiṣṭhira.

Ihḍra, Kubera, Yama, Varuna, Agni, Nairṛṭi, Vāyu and Isṇa

ĀSTAMŪRṬI· Shiva who holds everything by dividing his cosmic body into eight parts.

ĀSTAVAKRA a sage born crooked at 8 places in his body. He was practicing austerities by standing in water upto his neck when the Apsarās going to Mt. Meru for a festival saw him and hymned his praises. Pleased, he asked them their wish. 'Puruṣottama for husband', they said. He agreed and came out of the water. Seeing his crooked form, they laughed. Hurt, he cursed them that they would be the wives of Puruṣottama first and then fall into the hands of bandits. They prayed for forgiveness and he relented and said that they would attain heaven afterwards (see Kṛṣṇa).

ĀSTI daughter of Jarāśandha, wife of Kamsa, sister of Prāpti.

ĀSTĪKA· an ancient sage, son of Jaratkāru by a sister of Vāsuki; saved the life of Takṣha when Janamejaya made his sacrifice of serpents. (see Janamejaya).

ĀSUMATĪ· a vedic goddess; personification of the life-spirit; implored to prolong life and grant strength and nourishment.

ASURĀS, gods of pre-Vedic age, sons of Earth goddess Diti and Kashyapa, also considered as offspring of Dakṣha's daughter; originally were just, good and charitable, respectful of divine law and performers of sacrifices and therefore, Śrī, the goddess of fortune dwelt with them. As they multiplied, they became proud, vain, quarrelsome, infringing the laws, regulated sacrifices, tortured living beings, challenged gods and created confusion. Foes of Devas; born out of the Yajña of Prajāpati; praise Śheṣa; ruled the earth for ten Yugaś when after 12 years, went it back to the Devās on the curse of Shukra; represent night and darkness and are full of tāmās. Asurās killed in war with the Devās are born as men on earth and create trouble in this world; participated with gods in the churning of the ocean, tried to possess amṛta but were vanquished.

ĀTHARVAN· a priest who instituted the worship of fire and Soma; a Prajāpati; eldest son of

ASHWINI KUMĀRĀS, ASHTVINS· the ever young, handsome, bright, agile, swift, twin sons of the sky or the sun are two vedic deities of various forms (see Sahjā). The Ashvini twins Nāsatya and Dasra have Sūryā, the daughter of the sun as a common wife, bring honey to gods, help the heroes, taught men and gods the use of liquor, surgeons of gods, ride in a golden chariot and are the harbingers of the dawn or Uśā. Personification of the morning twilight; mythically considered parents of the Pāṇḍava twins Nakula and Sahadeva; are benevolent and possess curative powers. Rāi Cyavana got a portion of the Soma for them in exchange for his old age. (see Cyavana); considered as sons of Kashyapa and Aditi in the Rāmāyaṇa; among the 33 Vedic gods.

ĀSĪKṆĪ· daughter of Panchajanya, married Dakṣha; mother of Sati.

ĀSĪṬA (i) a mythical sage figures as a magician in the ĀTHARVAVEDA in conjunction with Gayā or with Jamadagni; a descendant of Kashyapa, also called Devalā; (ii) son of Bharata; (iii) son of Rāi Budh.

ASRAMA· Viśnu.

ASRAPAS· evil spirits, blood drinkers. (see Dākṣiṇī)

ĀSTADIKPĀLĀS· guardians of eight quarters, viz

Brahmā, author of AṬHARVAVEDA; identified with Angiras as the father of Agni

AṬKĀYA: a Rākshasa, strong and powerful, refused to fight unimportant people; considered Lakshmana a child and refused to fight him, ultimately at Lakshmana's instigation fought him and was killed by the latter

AṬRATHA: the son of Satvakarma, found Kapra discarded on the banks of the Gangā by his mother Prthā. (see Adhivata)

AṬRI: (i) a son of Brahmā, born of his eyes, a Rū and author of many vedic hymns, considered as one of the ten Prajāpatis by Manu; married Anaśūyā, daughter of Dakṣa and had a son by her called Duvāsā, lived at Citrakunda in the Pūrāṇās, considered as the father of Soma and Dvāitrya; father of Āryamān and Ananta from another wife, (see Anaśūyā, Duvāsā) Once the gods and the Daityās were fighting each other in the dark. Rāhu pierced both Sūrya and Soma with his arrows. The gods repaired to Rūi Atri, who becoming the sun and the moon dispelled the darkness and thus burnt the Asurās; invited by Nimi at his yajña; represented as one of the stars of the Great Bear, (ii) Shiva. According to a legend, Atri was one of the nine mind-born sons of Brahmā but his fame surpassed that of Brahmā. Once Atri, worshipped Brahmā, Viṣṇu, Shiva and the three gods pleased with him appeared before him and offered him a boon. Atri requested them to be born as his sons. The gods agreed to do so. Viṣṇu was born as Dakṣiṇya, Shiva as Duvāsā, and Brahmā as Soma. The gods were born together from Atri's mind, body and eyes respectively.

AURVA: son of Urva and grandson of Bhṛgu; belonged to the Bhārgava race. In the MAHABHĀRATA, he is mentioned as the son of Cyavana and Āruṣhī (see Āruṣhī) A story relating to his birth says: King Kṛtsivīrya was very kind to the Brāhmins who were descended from Bhṛgu, resulting in the priests getting rich under his reign. After the king's death, his descendants who had fallen into poverty because of the king's excessive benevolence to the priests,

asked the priests for monetary help but got no liberal response. The impoverished kṣhatryās in exasperation, killed the entire race of Bhṛgu including the unborn children. Only one woman managed to conceal her unborn child in her thigh and thus saved it. This was Urva so-called because he was born of a thigh (Uru). When the child grew up, he practiced austerities to gain powers so that he could take revenge for the killing of his race. His severe austerities alarmed men and gods and they tried to dissuade him from continuing them but he refused to mitigate his wrath against the Kṣhatryās. It was only on the persuasion of the Pitr that he cast his anger into the sea where it took the form of a being with the face of a horse called Hayashirāṣa (see Hayashirāṣa). Urva prevented the widow of King Bīḍu from committing Sati on her husband's funeral pyre as she was pregnant with her son for seven years. The son born to her was called Sāgara. Urva, who was his preceptor, bestowed upon Sāgara a fiery weapon called Agneyāstra. Aurvā's son Ricika was the father of Jamadagni (see Sāgara).

The abode of Aurva is Badavamukha, the mouth of the ocean. Brahmā was born in the ocean and rests there and the two consume the world together at the end of each age.

AVATĀRA: an incarnation of a deity, particularly referred to the incarnations of Viṣṇu. Avatāras appear on earth at various ages to redeem the world from evil. There are ten avatāras of Viṣṇu, the last one has yet to come. They are: Matsya, the Fish, Kūrma, the Tortoise, Varāha, the Boar; Nṛsiṃha, the Man-lion, Vāmana, the Dwarf; Parashurāma, Rāma, with the axe; Rāmacandra, Kṛṣṇa, Buddha, Kalki or Kalkin, the white horse.

AVIṢṬA: a son of Bali, a Daitya who in the form of a savage bull attacked Kṛṣṇa but was slain by the latter.

A-VYAKTA means not manifest, unapparent, indistinct, invisible, unperceptible, an epithet of Viṣṇu, Shiva and Kāma

AYUS: the eldest son of Pururavās and Urvashī; father of Nahuṣa, Kṣhātra, Vridhha, Rambhā, Rāgi, Anema

B

BABHRU- (i) a Yādava prince, (ii) son of Viśhvā-mutta; (iii) Śhiva, (iv) Viśnu, (v) Kṛiṇa, (vi) a son of Romapāṇa and father of Kṛti, (vii) a son of Saṇipati; (viii) Akṛūra, (ix) a son of Deva-ṽdha and Gāndini, righteous and truthful, performed sacrifices, got Śyāmantaka jewel and gave it to Kṛiṇa to be returned by the latter

BABHRU-VĀHANA son of Arjuna by his wife Citrāṅgaḍā; adopted by his maternal grandfather and reigned in Manipura Yudhiṣṭhira's Ashvamedha sacrificial horse was captured by him Arjuna, who was following the horse for its protection, fought his own son and, Babhru-vāhana not aware that Arjuna was his father, slew him. Repenting of his deed, he was on the verge of committing suicide, when his step-mother Ulūpi, a Nāga Princess gave him a celestial gem which restored Arjuna back to life, (see Arjuna) became a Putrikāputra

BĀHU: a son of Dhṛtaka, was deprived of his kingdom by the Haihaya and the Tṣṭjaṅghas with the help of five tribes. The king took to a life of penance with his wife, slipped in water and died. His wife Yādavi followed him unto the funeral pyre but was prevented from committing sati by Aurva, the Dhārgava, as she was pregnant, later she gave birth to Sāgara (see Aurva, Sāgara).

BAHULA: (i) a Prajāpati; (ii) a 1000-headed snake.

BAHUPUTRA: a Prajāpati who married two daughters of Dakṣha and had four sons.

BAHU-PUTRI: a mind-born mother.

BAKA: (i) an Asura, a son of Aśhṭaka and a brother of Ādi; friend of Kaiśha; seized Kṛiṇa in the guise of a crane; was torn to death by Kṛiṇa; (ii) a Rākṣa usually called Baka Pāṭibhya.

BAKI- sister of Baka.

BAKULA: Shiva.

BALA: (i) son of Māyā, residing in Atala; created

96 magical performances, when he yawned, three groups of women out of his mouth Kāmīni, Swarīnī, Pūmcalī, resisted Indra in the Devāsura war and was slain, (ii) a son of Rohini and Vasudeva, attacked the Asura followers of Bali, (iii) a son of Kṛiṇa and Mīdri, (iv) a son of Anśidivā and father of Nikumbha and Cakravartin, (v) a son of Varuna and Dēvi, (vi) a son of Shukī and Garuḍa, (vii) a son of Nārāyana and Śrī, father of Tejas

BĀLĀ (i) one of the wives of Attri, (ii) a mind-born mother, (iii) a daughter of Prajāpati, fell down upon the earth while going across the sky; (iv) a goddess of red complexion seated on a padmāsana, carries in two hands the akṣhamālā and the paṣṭaka, two hands in the abhaya and varada poses.

BĀLA: (i) a son of Gatgya, put to trouble by Janamejaya; (ii) a son of Viśhweshā, a sage; (iii) a son of Manuvara

BALABHADRĀ: see Balarāma.

BĀLĀDĀS: a class of Pishācās, short in stature and with eyes fixing the earth; resort in places of confinement of women.

BALADEVA: see Balarāma.

BĀLAMOHINI: a mother goddess.

BALĀRAKAS- are Dantātreyā.

BALARĀMA: also known as Balaḍeva and Bala-bhader; elder brother of Kṛiṇa; part incarnation of Viśnu; married Suvrātī, daughter of Kākudmi, Viśnu took two of his hair, one black and one white. From the black hair was born Kṛiṇa and from the white, Balarāma. The brothers grew up at Gokul and even as children were known for their miraculous feats. Addicted to wine and therefore, called Maḍhupriya; irascible in temper; depicted as wearing a blue vest; his weapon a mace or a club, the use of which he taught to Duryodhana and Bhīmā. Did not side with either the Pāṇḍavās or the

(ix) a spy who informed Rāma that people were talking ill of him for accepting Sītā back, after she had lived with Rāvana

BHADRĀ: (i) a daughter of Meru and queen of Bhadrāśwa, gave birth to Soma; (ii) one of the wives of Kṛṣṇa, (iii) one of the wives of Atmī; (iv) a varṇa Shakti; (v) a goddess enshrined at Bhadrashwara, (vi) a wife of Garuḍa

BHADRAKĀLĪ a name of Yogamāyā (see Durgā, Kālī), has 18 hands and a handsome appearance, her vehicle is a chariot drawn by four lions. Her hands carry the akāṣmālā, trishūla, khadga, caṇḍa, būna, dhanaṣ, shankha, padma, śruka, sruva, kamandalu, danda, shakti, agni, kṛtāyana, water, one hand in the śhanti pose and one carries a jewelled vessel

BHADRAMODE: daughter of Kashyapa and Krodhvansha, mother of Irāvatu

BHAGA. means, the sharer, Prabhu (Greatness), Vibhu (Power), and a daughter of Āshvī (Hope). Bhaga stands for democratic institutions, receiving the share meant admission into full status of manhood in the tribe, after which a man became a shareholder, Bhagavān (i) a son of Aditi and therefore, an Āditya; named Siddhi; father of Mahimān. Since he makes no differentiation between the great and the small, rich and poor, Bhaga is considered blind. There are many legends connected with his blindness. According to one myth, he was seized by Nāṇḍi, his eyes were pulled out by Virabhadra (Rudra) as he made a sign with his eyes when he insulted Shiva. Shiva ordered him to see with the eyes of Mitra. According to another myth, Rudra fought Prajāpati, who wanted to commit incest with his daughter. The semen dropped by Prajāpati was collected by the gods and used as an oblation Bhaga standing south of the altar, saw the oblation and became blind. Bhaga is invoked in the morning connected with Mitra, with the laws of this world and Pūṣan, the gods of herds and fecundity, the giver of security and prosperity; to be worshipped before building a palace; (ii) the name of the sun in the month of Pūṣya; (iii) one of the eleven Rudras.

BHAGANETRAṬA: (also Bhaganetrabara, Bhaganetrāṅkata): an attribute of Shiva.

BHAGAVĀN: the principal and eternal god, the sun and the substance of the three Vēdas, chensher and supporter of the universe; a name of Vāsudeva.

BHĀGAVATĀS, those who are dedicated to the service of god by singing his praise.

BHĀGĪRATHA a sage and a descendant of Sāgara. All the writers on the earth dried because of his severe austerities and there was a danger of life on the universe coming to an end. The 60,000 sons of Sāgara who had been killed by Kapilā's wrath and their bones and ashes lying in the ocean bed had to be bathed by the Holy Ganges for their souls to attain peace (see Sāgara). The heavenly Ganges was fast flowing and would have split the earth into two, to avoid which Shiva was approached by the gods to allow the Ganges flowing from Viṣṇu's toe to first fall on his head. Shiva agreed and the river after first flowing on his head, gently flowed on the earth. Bhāgīratha, whose severe austerities made it possible for the celestial river to come to earth, led the river in its course over the earth and into the sea so that the ashes and bones of Sāgara's sons could be bathed and thus get purified. Because of Bhāgīratha, the river is also known as Bhāgīrathī. (see Gaṅgā).

BHAIRAVA: the terrible form of Shiva or Rudra. haunts the cremation grounds, takes pleasure in destruction; personified power of death: attendant of Shiva.

BHAIRAVĪ: terrible form of Pārvatī, personified as death; with red complexion; holds the pāsha and aṅkusha.

BHAKTAVATSALA: Shiva, favourably disposed towards his devotees.

BHĀNU: a son of Kṛṣṇa and Satyābhamā, reported the presence of a huge lizard in a well to Kṛṣṇa. (see Kṛṣṇa, Nṛga). The lizard was Nṛga, cursed to become a lizard. Killed in Prabhāsa.

BHĀNUMATĪ: wife of Sāgara; mother of Asamanjas

BHĀRADWĀJA: (also called Vṛatha) (i) a Siddha; (ii) son of Brhaspati; father of Drona. His mother Utathya was pregnant both by her hus-

band and by Bṛhaspati. Bhṛadwāja was kicked out of the womb of his mother before his time by his half-brother Dīrghatāmas, the son of Utathya by her husband. At this, Bṛhaspati said to her, 'chenish this son of two fathers'. (see Bṛhaspati, Mātātā) Discarded by his mother; brought up by the Maruts who gave him in adoption to Bharata; (see Maruts). Brāhmanas and Vausīyas sprang from him, became a Kṣatriya; a name applied to Drona or to any descendant or follower of his teachings. In the RĀMAYANA he is mentioned as living at Prayāga, received Rāma and Sītā in his hermitage, in the MAHABHĀRATA, he is mentioned as living at Haridwār; (ii) a sage of the Vāivasvata epoch, gave the Āgneyastra, the weapon of fire to Agnivesha, the son of Agni, (iii) a sage, when disturbed at his prayers by Viśnu, threw water at him and therefore Viśnu bears the mark of the Vasta on his breast.

BHARATA: (i) son of Dashratha by his wife Kaikeyi; half brother of Rāmacandra, brought up by his maternal grandfather, married Sītā's cousin Mādhavi. His mother tried to secure the throne for him but Bharata being a virtuous and righteous man, refused to accept it as the throne by right belonged to his elder brother Rāma. On the insistence of Rāma, he ruled the kingdom in the latter's name till such time that Rāma returned from exile, (see Kaikeyi, Dashratha), (ii) the son of Duśyanta and Shakuntalā Kuru was the ninth in direct descent from him and Shantanu was the fourteenth, (iii) the eldest of the 100 sons of Rābha (Nābhi) and Javahitī, was devoted to Nārāyaṇa, married Pāncājanyā daughter of Vishvākrpā

BHĀRATĪ: (i) a female descendant of Bharata, (ii) a deity invoked with Ilā and Sarasvatī, later identified with Sarasvatī, the goddess of speech, literary composition, dramatic art, recitation

BHĀRGAVA: (i) a descendant of Bhṛgu, a sage of the first epoch of Sāvama Manu; drank Soma and killed Aūrās, (ii) one of the seven sages, (iii) a name of Vyāsa in the third Dwāpara, (iv) a son of Rābha, an avatār of Viśnu, (v) Shukrācārya, priest of the Asurās, (vi) Parashurāma, created by Lalitā in her war with Bhānda, (vii) a name of Aurva, Cyavana, Shamaka, Shiva, Dadhīca, Devasharman, Jamadagni, Mārkaṇḍeya Parashurāma, Pramati, Rucika, Shukra, etc

BHĀSĪ daughter of Tāmra and Kāshyapa; mother of birds called Bhāsi

BHĀSKARA: (i) an Āditya or Sūrya; an epithet of Shiva; (ii) son of Kejuniani and Sumāhi; commander of Ravana's army, killed by Hanumān

BHARTRIHARI a king, a poet and a grammarian who in his youth led a licentious life but became converted to a life of devotion and religion after getting disillusioned with life.

BHĀŪMĀ (i) son of Bhūmī i.e. Earth; a name of Nārāḍa, (ii) Planet Mars.

BHĀVA a vedic deity connected with Sarva, the destroyer, an epithet of Shiva; presiding deity of the waters, ordered Indra and Harī to take the first lead in Tṛpūrurū; burnt the god of love; worshipped by Bhūtas (see Shiva); wife Umā; son is the reservoir of the seed of the seven worlds and protector of the seven worlds; planet Venus.

BHAVĀNĪ one of the manifestations of Shiva's wife (see Kālī).

BHAYA sister of Yama; married Heti; mother of Vedhukesh

BHEDA one of the Maruts attending on Skanda.

BHĪMA, BHĪMSENA (i) second of the Pāṇḍava brothers, mythically the son of Vāyu, the god of wind and thus a half brother of Hanumān. A giant among men, a strong and a brave warrior with an excessively bad temper, a voracious appetite, great animal courage and terribly jealous of his brothers with regard to Draupadī, the common wife of the Pāṇḍava brothers. His favourite weapon was a club, the use of which he learnt from Deona and Bhārāma. Because of his great strength, the Kauravas were envious of him and many times tried to kill him but he escaped every time. Married the Aura Princess Hidimbā in Manālī, after killing her brother who first intended to devour him alive. By Hidimbā he had a son called Ghatōtāka; (see Hidimbā). Well known for killing strong foes and Asurās; Draupadī looked upto him for help, killed Duhshāsana on the 16th day of the battle of Kurukshetra and drank his blood and thus fulfilled a vow he had taken for the latter's insult

of Draupadi (see Draupadi); on the last day of the battle, he killed Duryodhana by using unfair means and smashed his thigh and thus brought him to the ground, fulfilling yet another vow of avenging Draupadi. Balarāma, who witnessed the act, was incensed at it and wanted to attack him but was prevented by Kṛiṇa (see Balarāma). This won Bhīma the name, Jihvaśodhan, the unfair fighter. (i) Father of Damaṇṭu; (ii) an Asura of the Atala region; (iii) one of the 11 Rudras; (iv) A Rākṣasa gana. (v) a Vānar chief; (vi) a A fulfiller of the desires of all living or lifeless beings, embodiment of ether. wives are Dīśā, the ten directions of space, son Sarga (Creation).

BHĪŚMA: son of king Shantanu by the goddess Gaṅgā (see Gaṅgā). Shantanu fell in love with the beautiful Satyawati and wished to marry her but her father would not agree to the marriage till Shantanu promised that his son born to Satyawati would inherit the throne. When Bhīśma heard of this condition laid by Satyawati's father, he willingly gave up his right to the throne and vowed never to marry or otherwise to beget children lest his sons demand the throne. (see Satyawati) Satyawati married Shantanu and had two sons by him, the elder of whom died shortly after ascending the throne and the younger son, Vicitravīrya succeeded him to the throne. Being a minor, Bhīśma remained his protector and adviser and won the three daughters of the king of Kāśi for him as wives and when he died childless, Bhīśma became the protector of the widows. Bhīśma was asked to raise seed to his brother's widows but being firm in his vow of Brahmacharya, he refused and ultimately Kṛiṇa Dwaipāyana, the son of Satyawati before her marriage to Shantanu, raised seed to the widows of his half brother as was then the prevailing custom and thus were born Pāṇdu and Dhṛtarāṣṭra. Bhīśma brought up the boys and acted as their regent till they came of age; also brought up their children, the Pāṇḍavas and the Kauravas; called Pitāmaha or the Patriarch. At the break of hostilities between the cousins, he first preached peace and moderation but ultimately sided with the Kauravas and became the commander of their armies on the condition that he did not have to fight Arjuna. But on the 10th day of the battle was goaded by reproaches of Duryodhana to attack Arjuna; unfairly wounded by Shukhaḥin as Bhīśma refused to fight one who was born a

woman (see Ambā, Shukhaḥin). Arjuna was asked to provide a bed of arrows for Bhīśma to lie upon. He shot so many arrows into Bhīśma's body that there was not even two fingers space left unwounded on his body and he lay on his 'bed of arrows'. He survived 58 days and decided to quit his mortal body after that as he had the power of fixing the time of his death.

BHRAMARĀ an Apsarā

BHRGU (i) a Vedic sage, one of the Prayajitās, founder of the race of Bhrigus or Bhārgavas, born of fire, one of the 10 mind-born sons of Brahmā, married Kardama's daughter Kṛiṇā, married the daughter of Pīloma and two daughters of Dakṣa, father of Citavana, present at the anointing of Vāmana Hari, praised the Lord and Aditi, rescued Agastya Muni from the tyranny of king Nahuśa. Nahuśa had obtained superhuman powers and to avoid his potent glance, Bhrgu crept into the hair of Agastya when Nahuśa attacked Agastya to his chariot and dragged him. Bhrgu cursed Nahuśa to become a serpent for having kicked Agastya on the head to make him move (see Agastya, Nahuśa).

According to a legend in the PADMA PURĀṆA, the Rṣis gathered at a sacrifice and discussed which deity deserved most the homage of the Brāhmins. Unable to come to a decision, they asked Bhrgu to find it out for them. To test the character of each god, Bhrgu paid a visit to them. Shiva was engaged with his wife and Bhrgu could not see him. As Shiva was in the dark with his wife, Bhrgu cursed him to be worshipped as a Linga, his organ of generation and said that no pious and respectable man would worship him. When Bhrgu visited Brahmā, he found him surrounded by sages and inflated with his own pride and did not pay much attention to Bhrgu. He therefore, excluded him from the worship of Brāhmins; went to visit Viṣṇu and found him fast asleep. To wake him, he stamped his foot on Viṣṇu's chest. Viṣṇu, contrary to Bhrgu's expectations, gently pressed the sage's foot and said that he was honoured by the touch. Bhrgu was pleased at the humility of the God and satisfied by his goodness, decided that Viṣṇu alone deserved the worship of gods and men. The Rṣis concurred with Bhrgu's decision; (ii) a sage and a contemporary of Kṛiṇa; (iii) the teacher of Vyāsa; (iv) father of Atharvana Agni; (v) a descent of Bhrgu.

BHĪRGUS: Mythical, aerial gods connected with Agni; producers and nourishers of agni and chariot makers; descendants of Aṅgiras, Atharvans, Ribhu, etc.

BHŪDEVĪ, BHŪMĪ: Earth as a consort of Viṣṇu of light green colour dressed in yellow. When two armed, she carries nilōtpalās (lotuses); when four armed, she carries a raṇa-pātra (a vessel containing gems), a sarā-pātra (a vessel containing vegetables), a uśadhī-pātra (a vessel containing medicinal herbs) and a lotus

BHŪTA: ghosts, imps or goblins; malignant spirits haunt grave yards, cremation grounds, forests, etc, devoue human beings; animate dead bodies; attendants of Shiva; born of Krodha or anger; created at a moment when the Creator was incensed (see Krodha). All demonic beings; souls of people who died a violent death; follow armies; poison trees, ponds and fields.

BHŪTAMĀTĀ: Dēvi, black with long eyes, her face is white or red, wears a linga on her person, two armed, holds in her hands the khadga and the khēṭaka; worshipped by bhūtas, prās, piśācās, līḍras, Yakshas, Gaṇḍharvās

BHŪTĪSHWARA: the Lord of Bhūtas or ghosts, haunts cremation grounds; when heated with drink, dance furiously, wearing a necklace of skulls, trample on rebellious demons. His most well-known dance is Tṛīḍava, a form of Shiva.

BHUVANĪSHVARĪ: the consort of Shiva; depicted as smiling; with large breasts and three eyes. Her hands are in the gesture of granting boons, allay fear and hold an elephant hook and a noose; has the moon on her diadem; in her lower right hand she holds a chalice in the upper right hand a noose, in the upper left hand a shield; in the lower left hand, the bilva fruit; on her head she carries a serpent, a lūṅga and a yoni

BIDĀLĪ: a mind-born mother.

BIMBA: a son of Vāsudeva and Bhadrī

BIṆḌU, BIṆḌUSĀRA: (i) a sage; (ii) a son of Danu; (iii) a kinnara.

BRAHADRAṬHA: a son of Uparicara, a Vīṣu (see

Uparicara); his two wives produced one half each of a child which were cast away by the mothers. Rākshasī Jarā picked them up, joined them and the pieces formed a boy called Jarāśandha (see Jarāśandha).

BRAHMĀ, BRAHMAN (neuter): the Supreme soul of the universe, all pervading and infinite in its manifestations; present in animate and inanimate objects; the highest and the meanest; absolute and eternal, from which all things emanate and to which all return; invisible, unborn, uncreated, without a beginning and without an end.

BRAHMĀ (masculine): God of Creation and the first member of the Hindu Triad; Prajapati, the Lord of all creatures; sprang from the golden egg Hiranyagarbha deposited by the Supreme first cause. One day of Brahmā consists of 2,160,000,000 years. When he has created the world, it remains unaltered for this period after which everything is consumed by fire and only the sages, gods and the elements survive. When Brahmā awakes, the universe and all creatures are restored and this process is repeated till such time as hundred years of Brahmā come to a close. After this, Brahmā, gods and the sages also expire and the whole universe goes back into its constituent elements.

Brahmā is shown as of red colour; has four heads; the original fifth got burnt by the wrath of Shiva for having spoken disrespectfully to him. In his four hands he holds a sceptre, a string of beads, the bow Parivāṭa and the VEDA. His consort is Sarasvatī, the goddess of learning, his vehicle is the swan, his residence is called Brahmanvṛṇḍa. As the procreator of men, he has incestuous relations with his daughter, variously called: Vāc or Sarasvatī (Speech), Saṇḍhyā (twilight), Shatarupā (the hundred formed), Gāyatrī, Brāhmanī

There are different versions regarding his origin. According to the SHĀṬPATĪTHA BRAHMANA and Manu, the Supreme soul created the waters in which a seed was deposited. This seed became golden egg in which the supreme soul was born as Brahmā, the progenitor of all the universe. In the RĀMĀYANA, the self-existent Brahmā with the deities arose out of the waters which was before the world became what it is now. He arose from ether and from him descended the various sages. According to the MAHĀ-

BHARATA, Brahmā sprang from a lotus stalk that grew from the navel of Viṣṇu.

Brahmā first created ten mind-born sons: Marīci, Atri, Aṅgiras, Pulastya, Pūṣha, Kratu, Prācetas, Vasūtha, Bṛghu, Nārada. Later Dakṣha was born from his right thumb, Dharma from his chest; Kāma from his heart, Krodha from between his eyebrows, Lobha from his lips; Moha from his intellect, Mada from his egoism, Pramoda from his throat; Mṛtyu from his eyes; Bharṣa from his palm. Then his body split into two parts: a male and a female. The female called Shatarūpā was a beautiful maiden and Brahmā was afflicted with a sexual passion for her. He kept on looking at her amorously and when she went round him for salutations, he developed four more faces so that he continued to look at her when she circumbulated him. He ultimately had incestuous relations with her and lived with her for a hundred divine years.

Known for partiality, his curses and blessings are moderate; learnt the VEDA from Hārī and taught it to Manu, influenced Soma to restore Tārā to Bṛhaspati; punished Soma for sinfully enjoying Tārā; made Dakṣha the overlord of Prajāpati, presented Prihu with armour and prevented him from slaying Indra; praised Kṛṣṇa for killing Kālānemi; requested Hārī to restore the fortune of Indra lost due to Duvāsā's curse; present at Prahlāda's coronation, praised Shiva for burning Tīrputrum; came to see Vāmana measuring the world with his two steps; suggested to Rāivata that Balarāma was a suitable husband for Bevatī; went with Devīs to Dwārakā to remind Kṛṣṇa that it was time for him to return to his celestial abode; released Hanumān from the captivity of the Rākṣasīs; when Viṣṇu agreed to be born as a son of Dasharatha, he ordered the Gaṇḍhārvās, Apsarās, Viśvādharmas, Yākṣinis and other celestial ladies to give birth to monkeys from the Devatīs; produced Mānasarovar like on mount Kailāś by meditation; along with other gods, went to Mahādeva to request him to produce a son who would be the god of war, gave a boon to Bhāgīratha that the celestial Gangā will water the earth; blessed Viśvātmā that he will become a Rūi; witnessed the battle between Rāma and Parashurāma; prayed to by Kaushalyā for the safety of Rāma when he went into exile. After praying for 10,000 years, Rāvana made a sacrifice of his heads to him; Viśvā-karman designed the Puṣpak vimān for him which he presented to Kuvera; also made him

the 4th Lokapāla; told Rāvana that he should be afraid of mortals. For the benefit of humanity, cursed Kumbhākarna with sleep for 6 months on end, gratified with the penance of Rāvana, restored his multiple heads, gave him the boon of changing his shape at will, when Indra was defeated by Rāvana he told him that the cause was his seduction of Ahalyā.

With the passage of time, Brahmā was relegated to the back-ground and Viṣṇu and Shiva took precedence over him in worship. Worship of Brahmā only takes place at Puṣkar near Ajmer.

BRĀHMĀNĪ one of the Saptamātṛkas, consort of Brahmā, 4-faced of golden colour, wears yellow garments, carries the shula in her back right hand, in the back left hand an akṣamālā, front right hand in the abhaya pose and the front left hand in the varada pose. She sits on a red lotus and has haṁsa, the swan, as her vehicle and as her standard.

BRAHMAṚṢĪS the seven chief sages of whom Bṛghu was the chief.

DRAHMAJIT: a son of Kālānemi.

BRAHMAṚAKSHASĀS: a class of demons; Agastya and Viśvātmā came under this group; live in the Surabhi forest.

BRAHMANAPUTRA: the sages born of Brahmā's heart, ears, eyes, breath etc.

BRĀHMĪ: (i) A Shakti; (ii) a mind-born mother.

BRHABDĀLA: (i) Last of the Ikṣvāku's; son of Takṣaka and father of Bṛhadraṇi; killed in battle by the father of Parikṣit; (ii) a friend of Kārtavīrya; killed by Parashurāma.

BRHASPAṬI: (i) a deity with wide curative powers, protects mankind from evil; personified as planet Jupiter; travels in a vehicle drawn by either eight coloured horses, vehicle called Vānīghoṣa; portrayed as seven-mouthed, seven-rayed, and hundred winged (clouds), with a beautiful tongue, a blue back (heaven) and sharp horns (rays); (ii) a sacrificer and a priest who interceded with gods on behalf of men; (iii) a Rūi, son of Aṅgiras; married Tārā who was abducted by Soma, the moon, resulting in a war Tṛakīmīyā; Umanā, Rudra and all the Devīs and Dīnavīs

man, he had gone hunting. Being a crack shot, he killed a young man called Shrawan Kumār by merely aiming his arrow towards a lake from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawan Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son.

When Dashratha's son Rāmacandra came of age and was to be crowned the heir apparent, Dashratha's youngest queen Kaikeyi on the instigation of her maid Mānthrā, reminded the king of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyi demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Dashratha could not go back on his word nor could he fulfil her demands. Rāmacandra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyi). On his departure, Dashratha pined away and died of grief.

DĀSĪ: (i) a female slave; (ii) a servant maid, there are four kinds of Dāsī: Devadāsī, Brahmadāsī, Svatantra, Shudradāsī. The first two occupy the status of a Kṣatriya lady; the third of a dancing girl (वेश्य) and the last of a lower caste (hinājati).

DASRA: brother of Nasatya; one of the twins Ashwani Kumar, mythologically the father of Nakula and Sahadeva, sons of Pāndu.

DASYUS: evil beings and enemies of gods and men; represented as dark coloured: robbers, outcastes, barbarians, the original inhabitants of India; resisted the Aryan immigration to India; Abhirs and Mlecchās, seized 16,000 ladies of Kṛṣṇa's due to a curse on them (see Kṛṣṇa).

DATTA TREYA: son of Atri and Anasthā, part incarnation of Viṣṇu, Shiva, Brahmā; teacher of antiques; originator of Tāntic rites, restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted, addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Kartavirya thousand arms.

DEVĀ: a god or a deity, 33 in number, eleven for

each of the three worlds.

DEVAḌUTA: a messenger of gods.

DEVĀHŪTĪ (i) daughter of Swayambhuva Manu; sister of Priyavrata and Uttānapāda; wife of Kardama, mother of Kapila. Heard from Nārada the greatness of Kardama and fixed her mind on him. Accepted by Kardama, Viṣṇu took birth in her womb as Kapila, (ii) wife of Pururavās.

DEVAKA: brother of Ugrasena, father of Devaki.

DEVAKĪ: cousin of Kamsa wife of Vāsudeva; mother of Kṛṣṇa, considered as an incarnation of Aditi, the mother of gods, had 8 children comparable to the 8 Vasus (see Kṛṣṇa).

DEVALA: Vedic Rṣi, author of a code of law; an astronomer, grandfather of Pāṇini.

DEVALĀ: Music personified as a female.

DEVAMĀTĀ: the goddess enshrined at Saraswati.

DEVAMĀTARAS: the 60 daughters of Dakṣa, collectively known as the mothers of gods.

DEVAMĀTRĪ: mother of gods, an appellation of Aditi.

DEVAMĪDHA: (ahas Sūra); son of Hṛdika; husband of Mānāsī; gave birth to ten sons, including Vāsudeva and five daughters including Pṛthā; gave Pṛthā in adoption to Kuṇṭibhoj.

DEVĀPI: (i) son of Pratipa; brother of Shantanu; Purohita of the Devās, unaccepted to the people as he suffered from leprosy; the famine in Shūnṛini's kingdom was said to be due to his elder brother Devāpi having been passed on for succession.

DEVARĀTĀ: (i) a Rṣi of the Solar race; son of Vishwāmitra, also considered as the eldest son of Nimi, lived among the Videhas; in charge of Shiva's bow which later came into the possession of Janaka and was broken by Rāmacandra at Sitā's swayamāvāra; (ii) a name of Shunhashepa as he was given back by the gods to Vishwāmitra. (see Shunhashepa).

DEVARṢIS: sages who attained perfections on earth.

CHĀYĀ: (shade) was the handmaid of the sun Sāhja, the wife of the sun, unable to bear the fervour of her husband, put Chāyā in her place. The sun did not see the difference and had three children by her: Shani, the planet Saturn, the Manu Sīvarni; and a daughter, the Tāpiti river. Chāyā showed great partiality towards her own children, thus provoking the wrath of Yama, the son of Sāhja who lifted his foot to kill her. Chāyā cursed his leg to be afflicted with sores and worms. This made it obvious that she was not the mother of Yama and Sun went in search of Sāhja and brought her back. Chāyā was the daughter of Viśhvākarman and thus sister of Sāhja.

CITRAGUPTA: the scribe of the Lord of Death Yama; keeper of good and bad deeds of dead souls; born of Brahmā's body; dwells near Yama. Brahmā made him a shater of the oblations offered in the fire sacrifices, worshipped on the second day of the clear fortnight of the month of Kārtika. His image is of iron, possesses black attributes.

CITRAKARMA: a sculptor created a beautiful form out of the ashes left by Madana's body burnt by Shiva. Having thus been restored to life, he was asked to mediate on Śhatarudhī in honour of Rudra. This was Bhāṣḍa who was blessed by Shiva to rule for 6000 years.

CITRALEKHA: daughter of Kuṇḍbhānda, minister of Bānāsura; a heavenly nymph, skilled in painting and magic arts; friend of Uśā. (see Uśā).

CITRĀNGADA: the eldest son of Śhaṇtanu from his wife Satyawatī; half brother of Bhīṣma, killed in early life in a conflict with a Gaṇḍharva; a proud and arrogant man.

CITRĀNGADĀ: daughter of king Citravāhana of Manipura; married Arjuna and bore him a son called Babhruvāhana.

CITRARATHA: a Gaṇḍharva king, seeing whom bathe and sport with maidens in a river, Renukā, wife of Jamaragni, became filled with desire and was condemned by her husband for falling from grace; she was beheaded by her son Parashurāma at the orders of his father (see Jamaragni).

CITRARATHA (CAITRARATHA): a Mauneys

Gaṇḍharva; overlord of the Gaṇḍharvās, Kinārās and Vidyāgharās, milked the earth in the lotus vessel along with the Apsarās.

CULIN a great ascetic; while engaged in Brahmā Tapa was cared for by Apsarā Utmilā, daughter of Somaḍa, gratified with her for looking after him, he gave her a boon. At her request she became the mother of a mind-born son called Brahmaḍott.

CYAVAN a sage, son of Rāi Bhṛgu by Pulomā; father of Apravānam, Daulhica and Pramati. According to a legend in the MAHĀBHĀRATA, Pulomā was pregnant when a demon carried her off. Frightened, the child dropped from her womb. The demon took pity on her and let her go and that is why the child was named Cyavana, which means the fallen (see Pulomā).

Cyavana practised severe austerities and his shrivelled body looked lifeless. The sons of king Saryāta pelted his body with stones. This greatly incensed the sage and to appease him, Saryāta presented his daughter to him in marriage. According to another version, Cyavana was so absorbed in penances on the banks of the river Narmadā that white ants constructed a nest around him, leaving only his two eyes. Sukanyā, the daughter of king Saryāta seeing two bright objects in an ant-hill, poked them with a stick. The sage was greatly incensed and would only be appeased if the king gave his daughter to him in marriage; married Sukanyā; she was a faithful and devoted wife to him. The Ashwins tried to seduce her but she repulsed their advances. Having failed to seduce her away from her shrivelled, old and decrepit husband, Ashwins then told her that they were the physicians of the gods and could restore youth and good looks to her husband after which she could make her choice from among the three of them. Sukanyā agreed to their proposal and accordingly the two Ashwins and her husband bathed in a celestial pool and came out looking all alike, young and handsome. Sukanyā, however, recognised her husband and chose him. Cyavana, in gratitude to the Ashwins for divesting him of his decrepit body, prolonging his life and for restoring his youth, compelled Indra to allow the Ashwins to participate in the celestial Soma sacrifice. (see Ashwins). Indra would not agree to this proposal as he was annoyed with the Ashwins for taking advantage of their healing powers and for mixing with the

course of pregnancy was forbidden to take the remainder of offerings to the goddess. Her shrine was known as Candikāgrha; a mother goddess; (ii) a servant maid of Pārvatī.

CANDĪSHA: an attendant of Rudra who hid his hands on Puśan at the destruction of Dakṣha's sacrifice.

CANDĪ, CHANḌIKĀ a manifestation of goddess Durgā, seven years of age, a form she took to kill the Asura Mahiṣa

CANDODEVA: a deity worshipped only by women for obtaining qualified sons. He was the son of a Brāhmaṇa mother and a Shūdra father and is associated with Yakṣas and Pūṣa.

CANDODRI: a Rākṣasi who kept vigil over Sītā and threatened to devour her if she did not accept Rāvana

CANDRA is moon personified, pointed out to Hari that in the guise of a Deva, Rāhu was drinking nectar churned out of the ocean; fought with Rāhu in the Devāsura war (see Soma).

CANDRĀ: a daughter of Vṛṣaparvan

CANDRAGUPTA: the minister of Haṭheyas who advised the king to get the cow of plenty belonging to Jamadagni. The king agreed and sent his men to fetch the cow. Jamadagni argued that the cow was meant for religious purposes. He was beaten to death and as a revenge, his son Parashurāma exterminated the Kṣatriyās 21 times from the face of the earth (see Parashurāma).

CANDRAMĀ, CHANḌRA: a Dānavā (see Soma)

CANḌRĀRKA: a Rākṣasa.

CANḌRĀRKABHŪKARA: a son of Kṣasa; a Rākṣasa.

CANḌRASENĀ: a mud-born mother.

CANḌRASHRĪ: son of Dvīyājñā; father of Pulomā

CANḌRASHEKHARA: Shiva.

CANḌRAVAMSHA: a Kinnara.

CANḌRĪKĀ: a mother goddess.

CĀNŪRA: an Asura friend of Kāṁsa and a wrestler; invited Kṛṣṇa and Rāma to a match and was killed by Kṛṣṇa.

CARA: a son of Devayāni, a Yākṣa.

CARAKA, a Paulaha and one of the seven sages of the period of Tāmara Manu

CĀRAN: gods of the 3rd epoch; at Brahmā's request gave birth to the monkeys so that they could help Rāma in his battle with Rāvana. After defeating the Daityas, Indra ruled the three worlds with the help of Rās and Cārans, inhabitants of the Himālayās, lived in the hermitage of Vasīṣṭha, watched the battle between Rāma and Parashurāma, prayed for Rāma's victory over Kṣara, congratulated Rāma and his army for crossing the ocean to go to Lankā.

CĀRANA: Panegyrists of heaven; dancers, musicians, sing the praises of heroes.

CARŚANI wife of Varuna.

CARŚANIS, sons of Aryamān and Mitrā; the originators of the human race.

CĀRUBHADRA: a son of Rukmini

CĀRUDEŚNA: (i) a son of Rukmini; votary of Kṛṣṇa; defended Dvārakā against Sahya; went with Kṛṣṇa's sacrificial horse; (ii) a son of Jāmbavan and Kṛṣṇa; a good archer.

CĀRUMATĪ: (i) daughter of Rukmini and Kṛṣṇa; (ii) wife of Bāhū.

CĀRUMUKHĪ a daughter of the Gaṇḍhārvās

CATURMUKHA, CAṬURVAKTRA: Brahmā, the four-headed god (see Brahmā)

CAṬURMURTI: a name of Viṣṇeshwara

CHAGA: (i) a goat, the vehicle of Agni; its flesh is pleasing to Pitr̥s.

CHAGALA: (i) one of the 16 classes of Pishācās; (ii) a son of Muṇḍisharā avatār of the Lord.

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mortals Enraged at Cyavana's audacity at approaching him thus, Indra went to crush Cyavana with his thunderbolt in one hand and a mountain in the other. Indra was humbled by

Cyavana who created a demon to devour Indra. At the sight of the demon, Indra submitted to Cyavana's request and the Ashwins were permitted to drink Soma.

D

DADHIKRA (DADHIKRAVAN): a Vedic winged horse; Sun, scattering curdled milk meaning the dew. Also called *Etasa* and *Tarkhya*.

DADHYANC, DADHICI, DADHYAṆGA, DADHYANJA a Vedic R̥ṣi, son of Atharvan, learnt science from Indra on the assurance that it would not be passed on to anyone else, the penalty for which was the head of the R̥ṣi. Ashwins persuaded him to part with his knowledge to them and to save him from the wrath of Indra, replaced his head with that of a horse. When Indra struck off the horse head of Dadhyanc, it was immediately replaced by the Ashwins by the real head of Dadhyanc. So long as Dadhyanc lived on earth, the Asurās were under control. But on his ascending to heaven, they spread all over the earth. To annihilate them, Indra asked Dadhyanc if there was any relic of his on earth with which the Asurās could be destroyed. Dadhyanc told him about the episode of his horse head. This was found in a lake near Kurukshetra. Indra used its bones as weapons to kill the Asurās and the bones proved to be more potent and effective as a weapon than Indra's thunderbolt; saw Apsarā Alambusī and his vital seed came out; from that seed Sāraswatā was born, borne by the river Sāraswatī (see Alambusī, Sāraswatī), saw with his yogic powers the consequences of not inviting Shiva to Daksha's sacrifice and fore-warned Daksha.

DAHANA: (i) one of the 11 Rudras; (ii) Agni; (iii) a companion of Skandha.

DAITYĀS: Titans, supernatural beings, a race of demons and giants who always interfere with sacrifices and are constantly at war with the gods; descendents of Diti and Kashyapa; churned the ocean of milk along with the Devatās to extract amṛta; suffered loss of energy due to the poisonous fumes emitted by Vāsuki; did not accept the

Apsarās as wives, did not partake of the amṛta and were therefore, called Asuras defeated in war by the Devatās. Kaushalya prayed to them for the safety of her son Rāmacandra when he went into exile gathered to witness the last battle between Rāma and Rāvana, defeated by the Devatās, they took protection under the wife of Bhṛgu.

DĀKINĪ, a female fiend who attends on Kālī and feeds on human flesh also called *Asapās* or blood drinkers, evil spirits injuring children.

DAKSHA, DAKṢĀ: means ritual skill. A competent, intelligent person possessing precision, imagination and curative powers. In the R̥g-Veda, Daksha is mentioned as born of Aditi and Aditi of Daksha. This is because Aditi is eternity and Daksha is the spiritual power and male energy which generates that eternity. As a son of Aditi, he is also an Āditya.

According to the MAHABHĀRATA, Daksha was born from the right thumb of Brahṁā and his wife from the left; also married Manu's daughter Prasūtī and by her had a large number of daughters, their number varies according to different accounts; gave ten daughters to Dīatma, 13 to Kashyapa who became the mothers of gods, demons and other living beings; 27 married Soma, the moon and these became the 27 Nakshatras or lunar mansions. One of them called Sati married Shiva. Shiva cursed his father-in-law to be born in another Manvantara as a son of Prachetas and Mānāsī. Mānāsī is considered as the daughter of the moon (see Mānāsī). The duality of Daksha's nature is seen in his being an offspring of the moon through his mother Mānāsī but since he gave 27 daughters in marriage to the moon, he is also a father-in-law of the moon.

The story of the quarrel between Daksha and Shiva states that Daksha instituted a sacrifice in which all the gods and demigods were invited

but Shiva was kept out. This enraged Shiva and he destroyed the sacrifice by shooting an arrow into it. Sati, the wife of Shiva urged her husband to display his powers as a god and to assert his right as a son-in-law (see Sati). On the instigation of his wife, Shiva created Virabhadra of terrifying appearance who led a host of demigods against Daksha (see Virabhadra); a universal catastrophe took place; the world shook, many gods and Rās were killed or maimed till Daksha acknowledged the supremacy of Shiva and the latter restored the gods of life. Daksha was also decapitated in the battle and since his head could not be found, it was replaced by a goat's head.

Daksha had seven allegorical sons Krodha, Tānas, Dama, Vikṛā, Aṅgiras, Kardama, Ashwa He was a Prajāpati, a law giver and is included among those who wrote the Dharmashastras

DAKSHĀYANĪ: an avatār of Umā; stars regarded as her daughters; a daughter of Daksha, became Himavān's daughter by worshipping Shiva.

DAKSHINĀ: daughter of Ruci and Ākūti, consort of Suyajña, an avatār of Han; had 12 sons who are known as Tūṣṭa gods of the Svāyambhūva Manu (see Tūṣṭa).

DAMAGHOṢA: King of Cedi; father of Shishupala.

DAMOḌARA: a name of Kṛṣṇa because his mother tied him with a rope round his belly.

DAMPAṬĪ: a vedic goddess, deified and idolized as a goddess of procreation which was considered divine.

DAMSTRA: daughter of Krodhavyāsa; wife of Pulaha; mother of lions, tigers, elephants, etc

DAMYANṬĪ: wife of Nala (see Nala)

DANḌA: (i) a Rākshasa, son of Sumāhi and Ketuman; (ii) the youngest son of Ikshvāku, did not possess any intelligence; king of the Vindhya mountain; appointed Uśanas as his purohit; saw Urjā, the daughter of his Purohit Shukrāchārya, fell in love with her and asked her to marry him. She refused and he ravished her; cursed by her father and within seven days his kingdom, armies and other belongings were reduced to ashes; (iii) an attendant of Sūrya

DĀNAVĀS: a class of demons originated from Dānu (see Dānu) and a daughter of Daksha; most well known are Vṛta and Māyā.

DANDADHARĀ: daughter of Daksha, wife of Kāshyapa, mother of Dānavās.

DĀNDADHARA: Yama, the rod-bearer.

DĀNU: a son of Kashyapa and Diti, appointed Purohit, (u) son of Angiras.

DANU: daughter of Daksha, wife of Kashyapa; mother of Ashvagiri and Kabanḍha.

DANUPUTRAS: The great Asuras, 100 in number, chief is Vipracitti.

DARBAS: Rākshasas and other demons.

DĀRUKĀ: charioteer of Kṛṣṇa; fetched Arjuna when it was time for Kṛṣṇa's return to heaven (see Kṛṣṇa)

DĀSA: a servant, appellation of Shūdras.

DASHĀNANA: Rāvana, the ten-faced.

DASHAKANDHARA: Rāvana, killed by Rāma.

DASHAGRIVA: Rāvana, because he had 10 heads.

DĀSHEYĪ: the fisher woman who took birth as Satyavati and married Shantanu; mother of Vicitravīrya (see Satyavati).

DASHRATHA: a descendent of Ikshvāku of the Solar race, son of Aja; father of Rāmacandra; had three wives; performed a sacrifice to obtain progeny; Viṣṇu himself appeared before him and gave him a vessel full of nectar for his wives to beget children. Dashratha gave half to his chief queen Kaushalyā and half each of the remainder to the other two queens Sumitra and Kaikeyi. All three conceived and gave birth to sons; Kaushalyā to Rāmacandra, who was born with half the essence of Viṣṇu since his mother drank half the nectar; Kaikeyi bore Bharata who had one fourth of the essence of Viṣṇu and Sumitra gave birth to Lakshmana and Shatrughna and they jointly had one-fourth of the essence of Viṣṇu

Dashratha died due to a curse. As a young

man, he had gone hunting. Being a crack shot, he killed a young man called Shrawan Kumār by merely aiming his arrow towards a lake from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawan Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son.

When Dashratha's son Rāmacandra came of age and was to be crowned the heir apparent, Dashrathi's youngest queen Kaikeyī on the instigation of her maid Manthrā, reminded the king of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyī demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Dashratha could not go back on his word nor could he fulfil her demands. Rāmacandra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyī). On his departure, Dashratha pined away and died of grief.

DĀŚI: (i) a female slave, (ii) a servant maid; there are four kinds of Dāśi: Devadāśi, Brahmadāśi, Swatantra, Shudradāśikā. The first two occupy the status of a kṣhatrya lady; the third of a dancing girl (veshi) and the last of a lower caste (hinajān).

DASRA: brother of Nasatyā; one of the twins Ashwani Kumar, mythologically the father of Nakulā and Sahadeva, sons of Pāndu.

DASYUS: evil beings and enemies of gods and men; represented as dark coloured; robbers, outcastes, barbarians, the original inhabitants of India; resisted the Aryan immigration to India; Abhirs and Mlechhās; seized 16,000 ladies of Kṛṇa's due to a curse on them (see Kṛṇa).

DAṬṬĀTREYA: son of Atri and Anasūyā; first incarnation of Viṣṇu, Shiva, Brahmā; teacher of antigods; originator of Tāntrīc rites; restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted, addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Kartavīrya thousand arms.

DEVĀ: a god or a deity, 33 in number, eleven for

each of the three worlds.

DEVADUTA: a messenger of gods.

DEVĀHŪTĪ: (i) daughter of Swayambhuva Manu; sister of Prityavata and Uttānapāda, wife of Kardama, mother of Kapila. Heard from Nārada the greatness of Kardama and fixed her mind on him. Accepted by Kardama, Viṣṇu took birth in her womb as Kapila. (ii) wife of Pururavās.

DEVAKA: brother of Ugraseni, father of Devakī.

DEVAKĪ: cousin of Kamisā, wife of Vāsudeva, mother of Kṛṇa, considered as an incarnation of Aditi, the mother of gods, had 8 children comparable to the 8 Vasus (see Kṛṇa).

DEVĀLA: Vedic Rṣi, author of a code of law; an astronomer, grandfather of Pāṇini.

DEVĀLĀ: Muse personified as a female.

DEVAMĀTĀ: the goddess enshrined at Sarasvatī.

DEVAMĀTARAS: the 60 daughters of Dakṣa, collectively known as the mothers of gods.

DEVAMĀTRĪ: mother of gods, an appellation of Aditi.

DEVAMĪDHA: (i) as Sūra; son of Hṛdika; husband of Mānśā; gave birth to ten sons, including Vāsudeva and five daughters including Prithā; gave Prithā in adoption to Kuṇṭibhoj.

DEVĀPI: (i) son of Pratipti; brother of Shaṅtanu; Purohita of the Devās, unaccepted to the people as he suffered from leprosy; the famine in Shaṅtanu's kingdom was said to be due to his elder brother Devāpi having been passed on for succession.

DEVARATA: (i) a Rṣi of the Solar race; son of Viśhvāmītra, also considered as the eldest son of Nimi; lived among the Vidhas, in charge of Shiva's bow which later came into the possession of Janaka and was broken by Rāmacandra at Sṛjā's swayamvara; (ii) a name of Shunahshepa as he was given back by the gods to Viśhvāmītra. (see Shunahshepa).

DEVARṢIS: sages who attained perfections on earth.

and were raised to the position of demigods, e.g. Nārada.

DEVATĀ: a divine being; 33 in number, present at the yajña of Daśaratha to procure progeny; Brāhmā told them he had given a boon to Rāvana that he will not be killed by Devatās; requested Viṣṇu to take birth as a son of Daśaratha; requested by Brāhmā to beget on the Apsarās and Kinnarīs, monkey faced beings; requested Viṣṇu to take the form of Vāmana to release them from the yoke of Rākṣasās, requested for the downward flow of the celestial Gangā; when 1000 years elapsed and Umā did not conceive from Shiva, they requested Mahādeva to put his seed on earth so that a son was produced. Thus was born Skanḍa (see Skanḍa); cursed by Umā not to beget progeny on their wives; made Skanḍa as the Senāpati of the armies of gods; when Gangā was swallowed by Juhnu they requested him to release her; took part in the amṛtamanṭhana to extract ambrosia; requested Shiva to drink the Hālāhala poison that came out of the ocean of milk to save the universe. When Mt. Maṇḍira as the churning rod, sank to the bottom of the ocean of milk, they requested Viṣṇu to assume the form of a tortoise and to lift the mountain, refused to accept the Apsarās as wives, for accepting Vāruṇī, the goddess of wine, they were called Sur; fought the Daityas for the possession of amṛta, requested the Pits to give the testicles of a ram to Indra; threw Trishanku on earth; tried to find out who was more strong, Viṣṇu or Shiva; decided Viṣṇu was stronger; sent Apsarās to destroy the penances of Rās; expressed happiness at the death of Rāvana.

DEVAVARNI: a daughter of Bṛhaspati, one of the wives of Viśhrāvas; mother of Vashrāvana, Kubera and others.

DEVAVRATA: Bhīṣma; knew the yoga powers of Viṣṇu (see Bhīṣma).

DEVAVATĪ: daughter of Gaṇḍharva; famous as the second Lakṣmī because of her beauty; married Sukesh, mother of Mālā, Sumālā and Mālyavān.

DEVAYĀNĪ: daughter of Shukra and Jayāntī, Shukra was the priest of the Daityās; fell in love with Kaca, son of Bṛhaspati, but he refused to

marry her as she was the daughter of his preceptor and therefore, in the relation of a sister to him Devayānī got enraged at this and cursed Kaca to forget all he had learnt in the hour of need. He in turn cursed her that no Brāhmaṇa would marry her (see Kaca).

Devayānī was a companion to Sharmisthā, the daughter of the king of Daityās. One day while they had gone for a bath in the lake, the wind changed their clothes. Finding themselves in each other's clothes, they quarreled. Sharmisthā slapped Devayānī and pushed her into a dry well. She was later rescued by a Kṣatriya king Yayāti. Since Yayāti held the right hand of Devayānī to help her out of the well, she asked him to marry her as a man holds a maiden's right hand only at the time of marriage ceremony. But since she was a Brāhman and he a Kṣatriya, this was not possible. Shukra, however, agreed and Devayānī was married to Yayāti and Kaca's curse came true. Devayānī to take revenge on Sharmisthā for the wrong done to her, demanded the Princess as her handmaid. Afraid of Shukra's curse, Sharmisthā's father agreed to give her as a handmaid. Yayāti subsequently became enamoured of Sharmisthā and she bore him a son. Devayānī, enraged at this, left her husband; Shukra cursed Yayāti with premature old age but later relented and said that his curse could be transferred to any one of Yayāti's sons. All the sons of Devayānī refused to exchange their youth for their father's old age but Sharmisthā's youngest son Puru accepted it. Yayāti cursed his other sons not to possess any dominion. Puru alone was blessed by him and he bore his father's old age for 1000 years. He succeeded his father to the throne and was the ancestor of the Pāṇḍavās and the Kauravās (see Yadu, Yayāti, Sharmisthā).

DEVENDRA: (i) Indra; (ii) gods of prime importance, share in sacrifices, protect the subjects (see Indra).

DEVĪ: Shakti or female energy of Shiva, has two characters: one mild and one fierce. She is conceived as the personification of universal energy in the abstract. Worshipped under various names; has many attributes. In her milder form, she is Umā, light and beautiful; Pārvatī or Hāmāvatī as the daughter of Hemāvat; Kanyākumārī, the virgin, Jagatmātā, the mother of the universe; Sati, the virtuous; Ārya, the revered.

In her fierce forms she is worshipped as Durgā,

the inaccessible, dressed in yellow robes and riding a tiger; Kālī, the black goddess, black in colour with blood dripping from her tongue with skulls and snakes adorning her (see Kālī).

DHANADA. (i) Kubera, son of Vishrāva; (ii) an Āditya, (iii) a Marut of the 3rd gana

DHANANJAYA. a name of Arjuna; son of Indra and Prithā, considered equal to Indra in prowess.

DHANESHWARI goddess of wealth.

DHANWANṬARI (i) a Solar divinity personified as the Physician of gods, dressed in white rose out of the milky ocean when it was churned by the gods and the Asuras to extract amṛta. The system of Ayurvedic medicine is attributed to him, (ii) name of a vedic deity who receives offerings at twilight

DHANYAMĀLINI mother of Atikāya. Offered herself to Ravana when Sitā refused his advances, repulsed by Ravana

DHARĀ: (i) wife of Vāsu Drona, born as Yashodā, (ii) Earth.

DHARANI: (i) Goddess of Earth, mythically the mother of Sitā, wife of Rāmacandra; (ii) mind-born daughter of Barhiṣad Pitṛs (see Sūā, Barhiṣad). (iii) Earth as the wife of Dhruva; mother of the celestials, visited Meru and complained to the gods of her tribulations from Asurās; (iv) wife of Parashurāma,

DHARMA, DHARMARĀJA: (i) Yama, the judge who ministers justice to the dead, god of righteousness, (ii) a title of Yudhiṣṭhira who mythically was the son of Yama; (iii) a sage who married 10-13 daughters of Dakṣha whose vast progeny are personifications of intelligence, virtue, rites, etc.; (iv) son of Brahmā; father of Nara; married Mātari.

DHĀTRI: a deity who promotes generation, health, matrimony, domestic happiness, formed the sun, the moon, the sky, the earth and the heavens, identified with Prajāpati or Brahmā, also as the son of Brahmā

DHENUKĀ: a demon killed by Balarāma. Kṛṣṇa

and Balarāma while young boys, picked fruits from a grove belonging to Dhenukā; enraged, Dhenukā took the form of an ass and started kicking Balarāma. Balarāma seized him and his companions who all came in the form of asses to attack him and whirled them around till they died and cast their carcasses on top of a palm tree

DHRUVA means the immovable, the embodiment of will power. King Uttān-pāda had two wives, his favourite being Suruci who was proud and haughty and Sumati who was humble and gentle. Both bore the king a son, Sumati's son was Dhruva, contemptuously treated by his step-mother Suruci. Dhruva resented this treatment and renounced the world and even though a Kṣhatriya became a Rṣi by his austerities and penances, obtained favours of Viṣṇu, immortalised as the pole-star, father of Bhāsva and Śuśnū by his wife Bhūmī or Dharanī (see Uttān-pāda)

DHRTARĀSTRĪ, DHRTARĀSTRĪKĀ daughter of Tāmṛā, wife of Garuda, mother of swans, cakravākas, ducks, geese and other birds.

DHOMĀKSHA: son of Sumāli and Ketumatī; a leader of frightful Rākshasas; Hanumān went to his court; appeared at the court of Ravana, decked in armour to kill Rāma; Ravana asked him to lead many armies into the battle field; fought with Hanumān; went with Ravana to fight Kubera

DHUMAR: a leader of bears; at the invitation of Sugriva brought 20 armies of bears for helping Rāma.

DHOMAVATĪ: is the smoky one. When all is destroyed, the universe goes into smoke. The power of ultimate destruction is personified as Dhōmavati identified with misfortune, poverty, hunger. She is Kālratnī, the Night-of-Death.

DHUṆDHUMĀR: a valiant son of king Tri-shanku; father of Yuvnāshwa; prayed to by Muni Daṇḍapati for his son's soul to attain peace.

DIGAMBARA: a naked mendicant; a title of Śhiva.

DILIP: son of Asamān; father of Bhagiratha who worried bow to bring the celestial Gangā to earth

so that his Priys could be released from the earthly bondage

DIPTI: goddess full of radiating effulgence; one on a cañḍāsana.

DIRGHATĀMAS: son of Utathya and Mamatā; father of Añga and others; half brother of Bhāradwāja; Bṛhaspati wanted to have physical relations with Mamatā, his brother's wife but the child in her womb objected saying that there was not sufficient room for two; Bṛhaspati cursed the child to be born blind; got the title Goutama (see Bṛhaspati, Bhāradwāja, Mamatā).

DITI: a goddess associated with Aditi but as her counterpart; the progenitor of evil forces as opposed to the gods; daughter of Dakṣa; wife of Kashyapa; mother of Duryōdhan; Indra destroyed the Dityās in a battle; Diti at the loss of her children, asked Kashyapa for the boon of a son who would destroy Indra. Kashyapa granted her the boon on the condition that she carried the child in her womb for a hundred years, should have pious thoughts during this period and remain physically clean. Diti did as she was asked but one day in the last year of her carrying the child, went to bed with unclean feet. Indra, who knew the reason for her carrying the child and the conditions imposed on her for its safe delivery, finding her unclean split her unborn child into seven pieces. The child cried bitterly at this and Indra further split the seven pieces into forty-nine pieces saying Mā-todih, meaning weep not and thus created the Maruts which are the swift moving deities (see Maruts, Indra). Diti is shown sitting on a cañḍāsana, carries a mlotpala and a fruit in her hands; with a child in her lap.

DIVYĀ: (i) a daughter of Hiranyakashipu; wife of Bhṛgu, the first Prajapati; mother of Shukra; (ii) an Apsarā.

DRAUPADĪ: daughter of king Drupada of Pāñcālā; wife of the five Pāṇḍava brothers. Arjuna won her in the swayamvara by his dexterity in the use of the bow but all the five brothers shared her alike as their wife. Arjuna was her favourite though she turned to Bhīma for help. (see Bhīma). Bhīma was possessive and jealous of his brothers in having to share her. When the Pāṇḍavas lost their kingdom and Draupadī in a game of dice and Duryōdhana and Duhshāsana

insulted her, Bhīma vowed to avenge this insult by smashing the thigh of Duryōdhana and by drinking the blood of Duhshāsana, both vows he fulfilled. Draupadī vowed that her hair would remain dishevelled and open till such time as Bhīma would tie them with his hands dripping with blood of Duhshāsana (see Duhshāsana). Draupadī, along with her five husbands went into exile for 12 years and suffered untold privations and humiliations; bore one son each to her five husbands, all of whom were killed by Ashwathāmā in the battle of Kurukshetra while asleep at the end of the day's fighting. When her husbands retired from life and went to the Himalayas, she accompanied them and was the first one to fall.

DRAUPADA: son of Prīti, was the king of Pāñcālā. A school mate of Drona but on ascending the throne, repudiated his acquaintance with Drona which enraged the latter. Since Drona was the guru of the Kauravās and the Pāṇḍavas, Drona demanded Draupadī as a prisoner in payment of his service. First the Kauravās tried to capture Draupadī but failed; later made captive by the Pāṇḍavās; Drona spared his life and restored half his kingdom; this resulted in a life long enmity between the two men. Draupadī performed a sacrifice to beget two children. A son who could kill Drona and a daughter who would marry Arjuna. Two children were born to him. A son called Dhrīṣṭadyumna who killed Drona (see Drona) and a daughter Draupadī whom Arjuna won as a bride in the swayamvara.

DRDHANĒTRA: son of Vishwāmitra; born when Vishwāmitra along with his wife had gone to south India to practise severe austerities; cursed by his father because he refused to part with his life to save that of Shunahshepa who was the sacrificial animal.

DRSTADYUMNA: son of Draupadī; brother of Draupadī; father of Dhrīṣṭaketu; commander of the Pāṇḍava armies, to avenge his father's death, killed Drona in an unfair combat; himself slain while asleep by Ashwathāmā, the son of Drona.

DRONA: son of Bhāradwāja, husband of Kṛpī; father of Ashwathāmā; taught the art of military science to the Pāṇḍavas and the Kauravās; sworn enemy of Draupadī, an enmity that resulted in the death of both of them in the battle

of Kurukshetra, sided with the Kauravas and commander-in-chief of their armies after the death of Bhīma, killed Draupada on the 4th day of the battle, the latter's son swore to avenge his father's death. Since Drona was very strong, he killed him by resorting to a ruse, conveyed to Drona that his son had been killed, who unnerved at the news, laid down his arms, and was killed by Dhṛtadityumna at that moment.

DR̥ṢṬAKEṬU: son of Dhṛtadityumna; last of the Pāṇḍavas.

DR̥ṢṬARĀŚTRA, DHṚṢṬARĀŚTRA: eldest son of Vicitravīrya and Ambikā, brother of Pāṇdu, born blind (see Kṛṣṇa Dwaipāyana); wife Gāndhārī who bore him 100 sons and one daughter, eldest son called Duryodhana, got burnt along with his wife in a forest fire.

DRUMA: King of the Kimpuruṣās and Kinnaras.

DUHSHĀLĀ: the only daughter of Dhṛṣṭarāṣṭra, sister of the Kaurava brothers, wife of Jayadratha.

DUHSHĀSANA: one of the hundred sons of Dhṛṣṭarāṣṭra, insulted Draupadī and dragged her by her hair when the Pāṇḍavās lost her in gambling. For this outrage Bhīma vowed to drink his blood and Draupadī vowed to let her hair remain untied and dishevelled till Bhīma would tie them with his hands dripping with the blood of Duhshāsana; killed by Bhīma on the 16th day of the battle of Kurukshetra; drank his blood and tied Draupadī's hair with his hands stained with the blood of Duhshāsana (see Bhīma, Draupadī).

DUNḌUBHĪ: an Asura; son of Māyā and Hemā; brother of Maṇḍodarī; killed by Bīṣṇu; Sugriva showed his dead body to Rāma; Rāma threw the body with his toe to a distance of ten yojanās; thrown with such force, the blood from his mouth fell into the ashram of Mātanga Muni.

DURGĀ: the inaccessible; wife of Shiva; one of the names of Yogaiṇyā; propitiated by Devakī and others for Kṛṣṇa's safe return from the cave of Jāmbavān (see Devī, Kālī, Mahāśūra mardīnī). Devī worshipped as a nine year old, also called Bālā.

DURMUKHA: (i) a vānar chief, killed Rākshasa

Sumant; (ii) a Rākshasa chief, son of Mālyavān and Sundarī; vowed to kill all the monkeys.

DURMUKHĪ: a Rākshasi who tried to convince Śiṣā that she should accept Rāvana.

DURVĀSĀ: a sage, born of Atri and Anasūyā (see Atri), noted for his bad temper, cursed Śhakuntalā to be separated from her husband Duśyanta because she had kept him waiting at her door and also cursed her to be forgotten by the man in whose thoughts she was engrossed; modified the curse later and said that Duśyanta would remember her only after seeing the ring he had presented to her. A legend in the Viṣṇu Purāṇa says that he cursed Indra to lose his sovereignty over the three worlds because he had been disrespectful of the garland that Durvāsā had presented to him. Because of the curse, Indra and the gods became weak and the Asuras overpowered them. When the gods approached Viṣṇu for help, he advised them to churn the ocean of milk for amṛta which would restore the vigour of the gods (see Indra). In a legend told in the MAHĀBHĀRATA, he cursed Kṛṣṇa to die through his foot. Once Durvāsā visited Kṛṣṇa and the latter looked after him hospitably but forgot to wipe his feet after he had eaten and therefore, the feet of Kṛṣṇa were the only vulnerable part of his body. Kṛṣṇa was killed by an arrow shot by Jara and the arrow pierced his foot while he was resting (see Kṛṣṇa).

DURYODHANA: eldest son of Dhṛṣṭarāṣṭra, leader of the Kauravas. He and his brothers were born in a peculiar fashion (see Gāndhārī). He was of a very jealous nature and his animosity was directed towards the Pāṇḍava princes particularly towards Bhīma as the latter was skilled in the use of the club; many times plotted to kill the Pāṇḍavas; invited Yudhiṣṭhira to a game of dice and defeated him by foul play whence the Pāṇḍavas lost their kingdom, riches, cattle and even their wife Draupadī. They had therefore, to go into exile for twelve years and had to remain incognito for the thirteenth year. In case their identity was discovered in the thirteenth year, they were to repeat their period of exile; insulted Draupadī and called her a slave, for this outrage, Bhīma vowed to kill him and did so on the 18th day of the battle of Kurukshetra by smashing his thigh when he lay on the battle field, Ashwatthāman visited him when he lay fatally wounded and Duryodhana

thirsty for revenge asked him to kill the Pāṇḍava brothers and bring him the head of Bhīma. Ashwatthāman killed the five young sons of the Pāṇḍava brothers while they were sleeping in the camp after nightfall and brought the head of one of them to Duryodhana who crushed it between his hands not seeing it clearly in the waning light and realised that it was not Bhīma and reproached Ashwatthāman for killing innocent boys as his enmity was with the Pāṇḍava brothers and not with their sons

DUŚYANĀṬA: a descendent of Puru of the Lunar race; married Shakuntalā by Gāndhārva mṛga; son Bharata. Bharata conquered the whole of India and after him the country is called Bhārata-varṇa and its inhabitants as Bhārataḥ. (see Shakuntalā),

DVĪMORḌHA: an Asura and a son of Danu; follower of Vṛtra; fought with Indra; took part in the Devāsura war between Bālī and Indra; milkman of the Asuras to milk the cow-earth; assisted in the churning of the ocean.

DYĀUS: a male vedic deity, also called heavenly father, the sky or the heavens; father of Uśā, the dawn.

DYUṬĪ: left her consort Vibhāvasu and loved Soma with 8 other Dēvis.

DYUMATSENA: father of Satyavān; lost his eyesight and kingdom; took to forest life; got back his eyesight by the grace of the God of Death at the request of his daughter-in-law Sāvitrī. (see Sāvitrī).

E

EKADANṬA: Ganesha for having one tusk. Once Ganesha was guarding the door while Shiva was asleep. Parashurāma came to visit Shiva and was prevented by Ganesha from entering the room. Enraged, Parashurāma threw an axe at Ganesha. Ganesha recognised the axe as belonging to his father and did not want it to fall on the ground and took it on one of his tusks which broke with its weight

EKALAVYA: a shudra disciple of Drona whom Drona had earlier refused to teach because the use of arms traditionally was only the right of the kṣatriyas. Pleased with Arjuna's proficient use of the bow and arrow, Drona gave him a boon that no one would excel him in this art. Determined to learn, Ekalavya made an image of Drona and propitiated him and mentally learnt the use of arms. Coming to know that Ekalavya excelled Arjuna, Drona asked Ekalavya for his right thumb as the preceptor's fee. Ekalavya

willingly cut off his right thumb; he could no longer use the bow and arrow and thus Drona's promise to Arjuna was fulfilled.

EKĀNAMŚĀ: Subhadra,

EKAPARNĀ, EKAPĀTALĀ: two sisters of Aparāṇḍ; daughters of Himāvat and Menā; performed austerities and penances to win Shiva as their husband, came to be so-called because they subsisted only on one leaf. However, Shiva was won by their sister Aparāṇḍ who lived without even one leaf. Aparāṇḍ later came to be called Umā (see Umā).

EKĀSTAKĀ: a Vedic deity, daughter of Prajāpati; mother of Indra and Soma. According to the ĀṬHARVAVEḌA, she practised severe devotions.

EMOŚHA: a boar, black in colour with a hundred arms; raised up the earth

G

GADĀ: (i) son of Vāsudeva and Rohini, (ii) son of Vāsudeva and Devatakshtā; (iii) an Asura, gave his bone to Brahṁā on the latter's request, (iv) son of Bhadrā and Vāsudeva

GĀDHI: a royal sage who knew the yoga powers of Hari Rāi Rucika wanted to marry Gādhī's daughter Satyavatī Gādhī considered him unsuitable for her and asked for a bride fee of a thousand horses, white like the moon and with one black ear This condition was fulfilled and Satyavatī married Rucika Gādhī's wife took the sacrificial food intended for her daughter and thus became the mother of a Brāhmana called Vishwāmitra (see Rucika)

GADINĪ: wife of Yama

GĀPHEYA: Vishwāmitra.

GAJĀDHIPĀ: Ganesha, the Lord of elephants.

GAJĀNANA: Ganesha, the elephant-faced

GAJĀSURA: killed by Ganesha; created by Brahṁā; follower of Viṣṇu; had a stone over his head where Brahṁā performed sacrifices. On the advice of Viṣṇu Brahṁā went to Gayā and wanted to perform Yoga on his body; a true devotee, Gaja agreed readily. Finding him unstable, Brahṁā ordered Dharma to place a stone on his head and the devas to stand on it to maintain the balance; Viṣṇu gave his mūrti for offerings and finding Gajī still unstable, Gajādhara Viṣṇu himself took his stand and made the stone motionless

GAJĒNDRA: (i) a celestial elephant, went to a lake in Trikuta hill and was caught by a crocodile Finding himself on the brink of death, he thought of Hari, who came to his rescue. This elephant in a previous life was a Pāṇḍyan king cursed by Agastya to be born as an elephant; (ii) The Atāvata which came out of the churning of the ocean of milk; taken by Indra.

GĀLAVA: a pupil of Vishwāmitra; was asked to bring 800 white horses, each with one black ear as a gift. Gālava went to king Yayāti for help and the latter gave him his daughter Mādhavi Gālava cashed on her by giving her in marriage successively to three kings Haryāshwa of Ayodhyā, Divodāsa of Kāśh and Ushuniri of Bhoya and received 200 horses of the said description from each of them at the birth of a son by Mādhavi Gālava presented Mādhavi (who by a special boon remained a virgin in spite of her multiple marriages and maternity) and the horses to Vishwāmitra The sage accepted her and had a son by her called Āstaka (see Āstaka); (ii) a sage of the 8th Manvāntara, (iii) a sage of Sāvamī epoch, (iv) a Bhārgava Gotrakara and a Pravara sage; (v) a sage who came to see Kṛṣṇa at Syamantapanaka, (vi) a son of Vishwāmitra, his mother took him on her neck to sell him for 100 cows Satyavrata Trishanku released him and undertook to feed both of them so as to earn the gratitude and grace of Vishwāmitra; requested Rāma to return to Ayodhyā. (see Trishanku)

GĀN: a mind-born daughter of Piṅg; wife of Shakra.

GANAS: (i) group of Bhūtas, followers of Shiva; of gods; of Pramathās; attacked Kṛṣṇa at Shonitapura, 11 celestial ganas reckoned, (ii) 9 classes of troops: Ādityas, Viśhwas or Vishwadevas, Vasus, Tūṣṭas, Ātmaswaras, Anilas, Mahārājaks, Sādhyas, Rudras

GANAPATĪ: Ganesha; the ruler of all categories; sometimes identified with Bhṛgupati.

GĀNDHĀRĪ: daughter of Subala of Gāndhāra; wife of Dhṛtarāṣṭra; mother of the Kauravas Since her husband was blind, she wanted to be like him and always wore a bandage over her eyes The legend connected with the birth of her hundred sons says that once Vyāsa gave her a boon and she asked for 100 sons Then she became pregnant and her pregnancy continued for two years after which she was delivered of a lump

of flesh. Vyāsa took this lump of flesh and divided it into 101 pieces and put them in 25 many jars. Shortly afterwards Duryodhana was produced from one of the jars accompanied by bad portents. A month later the rest of the children, 99 boys and one girl came forth. The daughter was called Puhshālā. Gāndhārī and her husband perished in a forest fire where they had repaired after losing all their sons in the battle of Kurukshetra; (i) one of the wives of Dhṛtī; (ii) wife of Vṛṣṇi; (iii) a queen of Kṛṇa; daughter of Surabhi and Kāshyapa.

GĀNDHĀRA: a son of Sharaḍwat; grandson of Dhṛyu

GĀNDHARVA: heavenly beings, dwell in the sky and prepare the Soma juice for the gods; skilled in medicine; fond of women, musicians attendant at the celestial banquets; wear fragrant garments; feed on the fragrance of herbs and the smell of stagnant water; possess limitless sexual power; play the part of lovers; give or refuse fecundity; disturb the mind with wine, gambling and love; have great influence over unmarried girls, have been assigned various origins, most common of which make them the children of Arisṭa, also of Vīcā Gāndharvas called Mauneyās (sons of Kāshyapa) defeated the snake gods or Nāgās, 60 million in number who dwell below the earth. The Nāgās approached Viṣṇu for a redress of their grievances. Viṣṇu agreed to come to their rescue and asked Narmadī to subdue the Gāndharvas and restore the dominion of snakes to their owners. Narmadī complied with the request and in acknowledgement of her services, the Nāgās conferred upon her a blessing that whosoever should invoke her name, would never have any dread of snakes. (see Narmadī)

GĀNDHAKĀLĪ: daughter of Pṛṣṭ, born in the Parāshara line; wife of Vyāsa; born as Matsya-yoni (see Kṛṇa, Dwaipāyana, Surayana). She had a bad fishy smell as she was born of a fish. Rṣi Parāshara wished to have physical relations with her; she agreed on the condition that her fish's smell would be converted to fragrance. The Rṣi agreed and thus was born Kṛṇa Dwaipāyana.

GĀNDHARVĪ: a daughter of Surabhi and Kāsh-

yapa; a sister of Rudra; mother of horses like Uccasishṛavas; (ii) a sister of Gāndharvas.

GĀNDINĪ: daughter of Kāshirājā; wife of Swaphalak; mother of Akṛūra; was 12 years in her mother's womb before she was born. (see Akṛūra.)

GANESEA: son of Shiva and Pārvati; the elephant headed god of wisdom and the remover of obstacles, represented as yellow in colour; with a protuberant belly; four hands and one tusk; holds in one hand a shell, in another a discus, in the third a club and in the fourth a water-lily; or two of his hands hold a noose and a hook while two others show the gestures of granting boons. He is then shown as red in colour and worshipped with red flowers.

The legends regarding his elephant head are many. In the BRAHMA VAIVARTTA PURĀṆA, it says that Pārvati with a mother's pride, asked Shani (Saturn) to look at him, completely forgetting that his glance would burn the child's head. When this happened, Pārvati appealed to Brāhmā for help and on his advice replaced the child's head by that of the first animal that came her way. According to another story, Pārvati went for her bath and asked Ganesha to keep watch at the door. Shiva wished to enter but the son opposed him. Enraged Shiva cut off his head and later to pacify Pārvati, replaced it by the head of the first animal that came his way. The same story has a slightly different version. Pārvati was having her bath when Shiva entered unannounced; worried at not having anyone to guard her door, she rubbed the scurf from her body and from that was born a child whom she called her son and named him Ganapati or Ganesha.

In this combination of a man's body and an elephant's head are combined man's ingenuity and the strength of the animal. He rides a mouse. The elephant can trample underfoot the mightiest forest and the mouse can find his way into the strongest fortifications. He is a god who overcomes every obstacle and is worshipped before undertaking new projects. He established the four kinds of beings, the four castes and the four vedas. He has only one tusk because he took the axe thrown by Parashurāma on one of his tusks which, therefore, broke. (see Ekadanta). Laṭhā honoured him as the first to be worshipped among gods. He is considered as Jyēṣṭharājā, the king of the elders.

GANESHWARA: Ganesha.

GANGĀ: the river Ganges personified as a goddess. Since she is the daughter of the *Himālayās* i.e. *Himāvat* and *Mēnā*, she is a sister of *Umā*, the consort of *Shiva*. *Gangā* married *Shantanu* and was the mother of 8 *Vasus* including *Bhīṣma* (see *Bhīṣma*). The legend of the descent of the Holy Ganges to earth says that Sage *Bhagiratha* performed austerities and penances to persuade *Viṣṇu* to let the celestial *Gangā*, water the earth so that the bones and ashes of the 60,000 sons of *Sāgara*, burnt by the wrath of *Kapila* could be bathed in it (see *Sāgara*). *Viṣṇu*, from whose toe the Ganges flows, asked *Bhagiratha* to appeal to *Shiva* to accept the mighty river in his locks on its downward flow to earth so that the river would not split the earth into two by its force (see *Bhagiratha*). Asked by *Agni*, *Gangā* bore *Rudra's* seed in her womb and gave birth to *Kumāra*, also considered as the wife of *Shiva* (see *Skanda*).

GANGĀDHARA: a name of *Shiva* for bearing the river Ganges in his locks

GĀNGEYA: a name of *Bhīṣma* and *Kārttikeya*, being the sons of *Gangā*

GANIKĀS: Courtesans.

GARGA: (i) The *Purohita* of *Yādavās*; informed *Nanda* that *Kṛṣṇa* was the son of *Vāsudeva* and an arisha of *Nirāyana*; informed *Mucukunda* that *Nārāyana* was to be born on earth as *Kṛṣṇa*; was invited to *Yudhiṣṭhira's* *Rājasthiya* sacrifice; (ii) Preceptor of the 7 sons of *Kaushika* who tended his cow, killed and made a meal of it in a famine. For this sin they were cursed to have five re-births (see *Kaushika*), (iii) an author on architecture.

GĀRGA: a sage, son of *Bhuvamanyu*.

GĀRGI: a contemporary of *Vāsudeva-Kṛṣṇa*.

GĀRGYA: (i) a son of *Shuni*. From him *Kṣhatṛiyas*-and *Brāhmanas* lines came into being; (ii) a son of *Venuhotra*; cursed *Janamejaya*, the curse led to the destruction of the chariot presented to *Rudra* by *Yayāti*; (iii) an *Ārīeya pravara* of *Bhārgavās*; (iv) a son of *Rābha*, the avatar of *Viṣṇu*; (v) a son of the avatar of the 18th *dvāpara*; (vi) a pupil of *Bhīṣkala*, was childless and hence was

ridiculed as impotent by *Shyāla*; was engaged in penance to propitiate *Mahādeva* for a son by living on iron ore; was appointed to produce a child on the *Yavana* queen and the son born was *Kālayāvana*

GĀRGYAS: *Kṣhatṛiya-Brāhmanas*

GARUDA: Mythical half bird, half man on whom *Viṣṇu* rides. descended from *Dakṣa* through his daughter *Vinatā*, inherited his hatred of snakes from his mother who hated her elder co-wife *Kadru*, the mother of snakes. When the ocean of milk was being churned, *Kadru* and *Vinatā* laid a wager. *Kadru* said that the horse called *Uccaiṣhrīvas* that arose from the ocean was white with black spots on its tail. *Vinatā* said that it was pure white. According to the wager, whoever lost, had to be the other's slave. When *Kadru* realised that the horse was white, she ordered her children, the snakes, to cling to the tail of the horse and by doing this, the horse appeared to have a spotted tail from a distance, and *Vinatā* lost the wager. (see *Vinatā*) *Garuda* stole amrita from *Indra* so that he could purchase with it the freedom of his mother from *Kadru*.

His abode is in *Shālmaladwipa* and he is identified with *Hari* and regarded as the embodiment of *Vedās*; took *Kṛṣṇa* to *Madhuvana*; attacked *Asura* followers of *Bālī*; recovered *Hari's* crown jewels from *Bālī*.

Garuda has the body and limbs of a man and the head, beak, wings etc. of an eagle, depicted as devouring a snake; with white face, red wings and a golden coloured body; wife *Unnati* or *Vināyaka*; son *Sampān*. *Garuda* is Sun conceived as a bird with the epithet *Suparva Garutmān*.

GĀRUDĪ: *Sugriva*, the enemy of snakes in the *Vaikāṅka* hill.

GAURĪ: *Shiva's* wife, the goddess enshrined at *Kānyakubja* (see *Dēvi*). *Durgā* of ten years age, unmarried, bestows benefit and merit to her votaries, either with two hands held in the *varaḍa* and *abhaya* pose or four-armed carrying the *akṣhamālā*, *padma*, *kamandalu* and the fourth hand in the *abhaya* pose.

GAUTAMA: a sage, husband of *Ahalyā*; father of *Shaṭānanda*; *Indra* seduced *Ahalyā* for which *Gautama* cursed *Indra* to be covered by the marks of a woman's generative organ (see *Ahalyā*, *Indra*).

This seduction has been explained as signifying the seduction of the night, i.e. Ahalyā by the morning sun, i.e. Indra; (ii) saw Bhīṣma on his death bed and called on Pankshī; (iii) a sage of the Vaivasvata epoch, present at Anubhāṣa's Ashwamedha yajña; (iv) a name of Kṛpā, invited to Yudhishthira's Rājāsūya yajña, came to Syaman-tapañcaka to see Kṛṣṇa on the occasion of the Solar eclipse; (v) a sage who presided over the month of tapās; (vi) a son of Upathya, also known as Sharadwar, a pupil of Kṛṣṇa; (vii) the 20th Vedavyāsa; (viii) officiated at Parashurāma's sacrifice; (ix) originally Dirghatāmas, became Gautama after having rid of the curse of Bhaspati by Saurabhi's favour; heard the VĀYU PURĀṆA from Bhāradvāja; (x) the avatār of the Lord in the 14th Dwāpara; (xi) a son of Uśija and brother of Dirghatāmas; (xii) a mind-born son of Brahmā.

GAUTAMĪ: (i) a name of Durgā; (ii) a female demon; (iii) a daughter of Satyadhriti, also called Kṛpī; mother of Ashwatthāman (see Kṛpī)

GĀYATRĪ: (i) Raudeṣi contemplated by Brahmā in the 21st Kalpa; (ii) a Shakti, a mind born daughter of Brahmā, a goddess enshrined in the VEDAS; (iii) a sister of Aruna and Garuda; wife of Prajāpati; a recitation; (iv) one of the seven horses yoked to the sun's chariot.

GHANTAKARNI: a goddess who carries in her hands, a ghantā (bell) and a trishūla (trident).

GHATOTKACA: son of Bhuma from his Rākshasi wife Hidimbā; carried Draupadī on his shoulders when she felt tired; killed Karṇa in the battle of Kurukshetra

GHASMARA: an emissary of Jalāñdhara, sent to the gods for the return of the jewels taken by them during the churning of the ocean.

GHORAKOTAHALA: the 10th and last avatār of Viṣṇu in VARĀHAKALPA.

GHRĪTĀCĪ: wife of Pramati; mother of Ruru; one of the six principle Apsarās; sang and danced at the birth of Arjuna; as a wife of Kushnābha, gave birth to 100 daughters; welcomed the army of Bharata at the request of Bhāradvāja.

GIRIJĀ: a name of Pārvatī or Devi as the mountain

born.

GIRISHA: a name of Śhiva, the Lord of Bhūṭas and Pśhacās, having the trident in his hand.

GĪTĀYOGINĪ: Lalitā

GOKARNA: the avatār of the 16th Dwāpara in the Gokarnavana.

GOMATĪ: a goddess enshrined at Gomahāṭa.

GOPA: a Ṭuṣiṭa god.

GOPĀLA: a name of boy Kṛṣṇa as a cow-keeper when he lived among the cowherds of Vṛndāvana (see Govindā)

GOPĀS: a tribe that lived in Vṛndāvana.

GOPĀTĪ: a name of Viṣṇu

GOPĪS: wives of the Gopās, enchanted by the music of Kṛṣṇa, desired him as their husband and left their own husbands. Kṛṣṇa by his divine powers made each one of them feel that he was with them.

GOṬRA: a son of Uṛjā and Vasiṣṭha.

GOṬRAPRAVARTAKĀS: the seven Ṛṣis.

GOVINDA: (see Gopāla) a name given to Kṛṣṇa by Indra as the Lord of Gokula; went in search of the gem by tracing the steps of Prasenaṣit; found him dead and fought Jāmbavān, a bear who had the jewel. After a fight lasting 21 days, defeated Jāmbavān and married his daughter Jāmbavatī and presented the jewel to Shatrūjit; (ii) an epithet of Viṣṇu.

GRĀHĪS: witches who enter into new born babies and cause them to die.

GRĀMADEVATĀS: Tutelary village deities.

GRĀMAKĀLĪS: protective deities of villages and forests, associated with the Nāgās.

GRĀMANĪ: (i) a name of Viṣṇeshwara; (ii) Brahmā, as in Tārakāmṛyā; (iii) a class of celestial beings in attendance on the Sun god in each of the six seasons; (iv) a class of Yakshās; (v) celestial

beings reside in the sun's chariot in the month of Caitra and Māgh.

GRDĀRAKĀ: a daughter of Tāmra; gave birth to vultures

GRDHRIKĀ: a daughter of Tāmra, wife of Aruna, mother of Sampati and Jatīyū

GRĪṬSA, means clever, dexterous, judicious, (i) son of Suhotra; (ii) son of Shavaka of Bhṛgu's family or of Angiras.

GUHA: means secret (i) a name of Kārttikeya or Skanda; (ii) God Subramanya, (iii) Senāpati, a son of Ambikā (Pārvatī), born as Sīmha, son of Kṛṣṇa, fought with Tāraka in the Devāsura war and with Pradyumna at Shonitapura; relieved Mucukunda defending heaven, defended

Tripuṭī's chariot; killed Asura Tāraka when seven days old (see Skanda). Weapon Shakti.

GUHYAKAS, means hidden beings; are inferior deities, demi-gods, followers of Kubera, reside in the Himālayas, guard his hidden treasures.

GUPTA appellation of Vaishyas

GUPTAS, a group of sixteen Shaktis.

GURU (i) son of Samkṛti, (ii) a son of Bhaurya Manu, (iii) a teacher, fit to be honoured like a king and a god. Guru's blessings make a man rise to his full stature, (iv) the planet Brhaspati; (v) a sage

GURUTALPAKA: a defile of the preceptor's bed.

H

HALĀYUDHA: means one who has the ploughshare for his weapon, a name of Balarāma.

HANSA HANSA: the Supreme soul (i) Prajāpati assumed the shape of a swan; (ii) a Gaṇḍharva king; (iii) follower of Jarāśabha; (iv) Sūrya; (v) Viṣṇu worshipped in the form of a swan, as swan is the symbol of purity and discrimination.

HANUMĀN, HANUMAT: a monkey chief, son of Pavana, the god of wind by Anjana, the wife of a monkey called Kesari; assisted Rāmacandra in his search for Sītā, had super-human powers and could fly; jumped from India to Laṅkā (Ceylon) in one leap; carried away a peak of the Himālayas for the Saṅgvin plant to revive Lakshmana wounded in the war and performed many other feats sent to Laṅkā by Rāma to reconnoitre the city before Rāma attacked it; gave courage to Sītā in the Ashokavina forest of saraca indica; set the city of Laṅkā on fire; a devoted slave of Rāma, accompanied him wherever Rāma went; worshipped on Tuesdays for grant of boons; also considered as a son of Shiva.

HARA: Shiva who removes and devastates

everything, identified with sickness, disease and death; removed the eyes of Bhaga; (see Bhaga). Removed the offerings of Dākṣha; his messenger is fever. He is death who removes all indiscriminately he removes pain by putting everyone to sleep.

HARASIDDHI, one of the nine Durgas; confers attainment of the desired end to her votaries; carries in her hands the damru, the kamandala, the khadga and a drinking vessel

HARĪ: (i) Viṣṇu, Kṛṣṇa; (ii) a Dānava; (iii) Indra; (iv) Shiva, (v) Shukra, (vi) Yama, (vii) Suparna.

HARI-HARA: a combined image of Viṣṇu and Shiva representing the union of the two deities. Shiva saw Viṣṇu when the latter assumed the form of a beautiful maiden called Mohini at the time of the churning of the Ocean of milk and fell in love with her. He wanted to embrace her but Viṣṇu realising his intentions, changed back into his original male form of Hari. But even then Shiva (Hara) embraced him and thus was produced the combined image of Viṣṇu and Shiva (see Mohini).

HAYASWAS: 5000 sons of Dakṣha by his wife Virinī, begotten by Dakṣha for peopling the earth; Nārada stopped them from propagating and was cursed by Dakṣha to be always roaming in the world and never to feel steady anywhere.

HAYA-GRIVA: a horse-necked Daitya; stole the VEDA from the mouth of Brahmā while he was sleeping; killed by Viṣṇu in his Matsya avatār.

HAYA-SIRAS: means horse head. According to the MAHABHĀRATA, created from the fire of anger which Aūrva cast into the sea; acquainted with the VEDAS; throws out fire and drinks up the waters; a form of Viṣṇu (see Aūrva). At the request of Brahmā, went to the bottom of the ocean to recover the VEDAS stolen by two demons Madhu and Kaitabha, whom he killed and recovered the VEDAS and is therefore, known as the protector of the scriptures

HIDIMBA (mas): a powerful Asura; a cannibal who dwelt in a forest where the Pāṇḍavas lived after their house of lac was burnt down. Hidimba had intentions of eating the Pāṇḍava brothers but his sister Hidimbā fell in love with Bhīma and warned him of her brother's designs. Bhīma killed Hidimba; married his sister and had a son by her called Ghatotkaca (see Bhīma).

HIDIMBĀ: (see Hidimba, Bhīma)

HIMĀVAT: is the personified Himālaya mountains; husband of Menā; father of Umā and Gaṅgā; father-in-law of Shiva.

HIRANYA-GARBHA: the golden egg which according to the Rg-VEDA was the first to arise; the one animating principle of all beings, one whose commands even the gods obey. According to Manu, Hiranya-garbha was Brahmā, the first male formed by the undiscernible eternal First Cause, the golden egg resplendent as the Sun. 'Having continued a year in the egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth and in the middle he placed the sky, the eight regions and the eternal abode of the waters' (see Brahmā)

HIRANYAKASHIPU: a Daitya, son of Diti and Kashyapa; obtained the sovereignty of the three worlds for a million years from Shiva. His son Prahlāda was a devotee of Viṣṇu, persecuted by him; killed by Viṣṇu in his Nṛsiṃha avatār (see Prahlāda).

HIRANYAKSHA: a Daitya and a twin brother of Hiranyakashipu; dragged the earth to the bottom of the ocean; killed by Viṣṇu in his Boar incarnation (see Varāha).

queen of Dhruva; (iv) one of the wives of Kashyapa; (v) one of Vāsudeva's wives.

IDĀVIDĀ: daughter of Tṛṇabindu and Apsrā Alamushā; represented both as the wife of Viśhāvas and mother of Kuvera and wife of Pulastya and mother of Viśhāvas.

IKSHWĀKU: son of Manu Vaivasvata, founder of the Solar race, of kings who reigned at Ayodhya; heard from Vasīṣṭha of Ilā's conversion to the other sex; performed Ashwamedha by which Ilā was turned into a Kimpurāsa.

ILINA: son of Tansu; father of Duṣyanta.

ILVALĀ: an Asura son of Hṛda and Dhaman, cooked his brother Vātāpi for Rāi Agastya to eat, got exhausted in the amṛtamañhana, took part in the war between Bali and Indra, fought with the sons of Brāhmā, father of Bālvala, son of Vipracitti, nephew of Kṛṣṇayakṣapū (see Agastya, Vātāpi).

INDIRĀ Lakshmi, wife of Viṣṇu.

INDRA: god of the firmament, guardian of the eastern quarters of the universe, depicted as riding a golden car drawn by a horse and carrying the thunderbolt in his right hand, or else riding a white elephant, the Airāvata (see Airāvata); names and attributes many; associated with the Soma juice cult; governs the weather; god of rain, thunder and lightning; for ever at war with Vṛtra or Ahi, the demon of drought; often depicted as destroying the cities of the Asuras or of Dītyas; rescued the cows of the gods from an Asura called Pāni or Vala who had stolen them; (see Pāni) as a bestower of rain which meant fertility of the crops, he was much revered and also feared because he sends storms and thunder; wife Indrāni, Aindri or Shaci; chief of the gods; reigns over swarga, the heaven called Amarāvati, a place of great magnificence and splendour; fond of drink and seducer of women; cursed by Durvāsa for having insulted the celestial garland presented by the latter to him (see Durvāsa, Diti) Seduced Ahalyā, the wife of Gautama (see Ahalyā), cursed by Gautama to have 1000 marks of the female generative organ engraved on his body; later the marks were changed into 1000 eyes. He was also deprived of his testicles for this crime; approached the

gods and they agreed to help him and he was given the testicles of a ram (see Devatā). Took the celestial elephant Airāvata and the Pārijāta tree that arose out of the ocean of milk; having killed Vishvānṛpa, he incurred the sin of Brāhmanhatyā. To rid himself of it, he divided his sin into 4 parts: (a) the earth with the boon that dug portions of her should be filled up; (b) the waters with the boon of ever increasing volume when mixed up; (c) trees with the boon that branches cut off would grow again, (d) women with the boon of ever cherishing the passion of love. Reported to Kṛṣṇa, the wicked deeds of Naraka, visited Kṛṣṇa and Satyābhāmā, sent Agni to Mahādeva while he was enjoying Urmī when Shiva cursed him to bear the garbha; sent Apsarās to disturb the penance of Rāis, Mythically the father of Arjuna, the third Pāndava prince (see Kuntī), killed Mantharā, the daughter of Asura Virocana because she wished to destroy the earth, Virocana defeated him in battle and ruled the three worlds. Viṣṇu took the form of Vāmana to regain the sovereignty of the three worlds for Indra (see Vāmana); asked the Kṛttikas to nurse the infant Skānda (see Skānda, Kṛttikas); took the form of a Rākṣasa and spoiled the yajña of Sāgara, killed the unborn child of Diti and cut it into 7 pieces. These later became the Maruṭ (see Diti, Maruṭ); stole the sacrificial animal of Rājā Aśharish at his yajña. Aśharish substituted his own son Shunahshepa in its place (see Shunahshepa); raised Shrawan Kumār, the only son of Muni Dāṇipati to heaven when he was killed by Dasharatha; killed Namuci; attacked by Kabandha, he threw his thunderbolt and broke the face and arms of the Rākṣasa. Kabandha asked Indra how was he to feed himself and sustain life till the end. Indra then made his arms a yojan in length and provided a mouth with teeth in his belly (see Kabandha). He also told him that when Rāma and Lakshmana will cut off his arms and kill him, then he will attain heaven; killed Pulomān and Anulhāda for kidnapping Shaci; attacked Hanumān with his thunderbolt for holding Sūrya and broke his jaw. Then seeing him in pain, he gave him the boon that he could wish for any form of death. On taking birth, Kuṁbhakarna was ravenously hungry and he attacked many people to eat them; stricken with multiple injuries, gods and men appealed to Indra to slay Kuṁbhakarna with his thunderbolt. Injured by Indra's thunderbolt, Kuṁbhakarna in rage extracted a tooth of

Indra's elephant Airāvata and injured Indra with it. In pain Indra along with other gods went to Brahmā for help; sent his chariot to Rima in the battle of Lafikā with Rāvaṇa.

INDRAJIT: A Rākshasa, son of Rāvana, had formerly vanquished Indra; slain by Lakshmaṇa

INDRĀKSHI: a goddess with a bright countenance, 2-armed, draped in yellow garments, decked with ornaments and surrounded with young maidens; worshipped by Apsarās. Of her two hands, one is in the varada pose and the other holds the vajra.

INDRĀNI: daughter of the Daitya Pulomān; wife of Indra, a woman of exceptional beauty; personifies the Indian conception of the woman's place in the household over which she reigns. Indra got enamoured of her and seduced her. To escape the curse of Pulomān, Indra killed him and married his daughter. Her children were Jayanta and Jayanti; she is also known as Shaci, Aindri and Pulomi, not held in esteem as a goddess. One of the Sapta-mātṛikas, 3-eyed, 4-armed, carries the vajra and the shakti, two hands in the abhaya and varada poses, colour red, rides an elephant.

INDRASENA: (i) a son of Parikshut; (ii) a chariot-ter of Yudhiṣṭhira; (iii) son of Nala and Damayanti.

INDRASENĀ: a daughter of Nārāyaṇa; wife of Mudgala, a man who was 1000 years old.

INDU: a name of Soma, the moon; married 27 daughters of Dakṣa.

IRĀ: a daughter of Dakṣa; one of the wives of Kashyapa, mother of three daughters: Lata (creeper), Valli (creeping plant) and Viruḍha (a plant which grows after being cut)

IRĀVAT: a son of Arjuna by his Nāga wife Ulupi.

IRĀVATĪ: (i) a daughter of Uttarā, wife of Parikshut, (ii) one of the wives of Rudra; (iii) daughter of Krodhāvansha and Kashyapa, mother of Airāvata

ISHĀNA: a name of Shiva or Rudra, as a solar aspect of Shiva, embodiment of all forms of leadership, master of all knowledge; connected with the element of air, the purifier, sense of touch; regent of the north-east direction, wife Shuvā; shown as copper coloured, five faced; holds in his hands the VEDAS, an elephant hook, a noose, a hatchet, a skull, a drum, a rosary, a trident and possesses the gestures of removing fear and granting boons.

ISHWARA: the Supreme Being, a name of Shiva.

J

JAGADAMBIKĀ: Devi.

JAGADDHĀTRĪ: sustainer of the world, usually a title of Saraswati, Durgā, Lalitā.

JAGADMĀTRU: mother of the world (see Devī)

JAGANNATH: Lord of the world; an incarnation of Viṣṇu in the form of Kṛṣṇa; worshipped in Bengal and Orissa. Kṛṣṇa was killed by a hunter called Jara (see Kṛṣṇa) and his body was left to rot under the tree he was killed; found later by someone who put the bones in a box. Viṣṇu appeared in a dream to Indradyumna, a king of

Orissa and asked him to make an image of Jagannātha and place the bones of Kṛṣṇa in it. Indradyumna commissioned Vishwakarmā, the architect of the gods to make the image. Vishwakarmā agreed to undertake the work on the condition that he was left undisturbed till the image was complete. Indradyumna became impatient to see the progress of the work and visited Vishwakarmā fifteen days after the commencement of the work. Vishwakarmā annoyed at the breach of the contract left off making the image which till today remains incomplete. Indradyumna prayed to Brahmā to act as high priest at its consecration ceremony and Brahmā gave the image eyes and a soul.

JĀHNAVĪ: Gaṅgā, the daughter of Jāhnu, the royal sage (see Jāhnu); wife of Shāntanu; mother of Bhīṣma, Devavrata and other Vasus (see Shāntanu).

JĀHNU: a great king; son of Hotaka and Keśhnu; while he was performing a sacrifice, Gaṅgā on descent from heavens, flowed through his Yajña-vāta; enraged, he drank the waters but later released them and so Gaṅgā came to be called Jāhnavī, the daughter of Jāhnu. Prayed by gods, Jāhnu later released the waters through his ears (see Gaṅgā).

JAGĪSHAVYA an ancient Rishi, mentioned along with Asita Devala

JAIMINI: a sage, disciple of Vyāsa

JALADHARA, JALANDHAR an Asura produced by the contact of a flash from Shiva's eye with the ocean and adopted by the gods of the water, so-called because he caught the water which flowed from Brahmā's eye. Jalāndhar had a boon from Viṣṇu that he could not be killed so long as his wife's conjugal fidelity, he started afflicting men and gods till unable to bear his atrocities any longer, the gods and rishis and men approached Viṣṇu to destroy him. Viṣṇu took the guise of Jalādhara and seduced Vṛndā. Vṛndā now, being made unfaithful to her husband Jalādhara could be killed. After becoming a widow and finding out the cause of it, she cursed Viṣṇu to become Śhāligrama stone and herself committed sati. From her ashes rose the tulasi plant. (see Tulasi).

JALA-RĀKSHASI: a female demon; mother of Nāgas; tried to prevent Hanumān from crossing the ocean to Ceylon by attempting to swallow him. He escaped by reducing himself to the size of a thumb, darning through her huge body and coming out at her right ear.

JALARUPA: the Fish or Makara on the banner of Kāma.

JALA-SHAYIN: an epithet of Viṣṇu who sleeps on his serpent couch floating on the waters during the submersion of the world.

JAMADAGNI: (i) the sixth human incarnation of Viṣṇu; a Brāhmana and a descendent of Bhṛgu; son of Rikika from his Kshatriya wife Saṅgyavati;

daughter of the king of Gādhī; had five sons, the youngest was Parashurāma famous for his hatred of the Kshatriyas (see Parashurāma). Rikika prepared sacrificial food for his wife to eat so that she bore a son with the qualities of a Brāhmana; also prepared another sacrificial food for his mother-in-law so that her son to be born was a Kshatriya. Mother and daughter exchanged their food resulting in Rikika's son born as a warrior Brāhmana and Vishvāmitra, the son of a Kshatriya king was born a Brāhmana. Jamadagni married Renukā, daughter of King Renu of the Solar race. Once when Renukā was defiled by un auspicious thoughts, Jamadagni ordered his five sons in turn to kill her. The elder four sons refused to kill their mother but Parashurāma beheaded her (see Parashurāma). Later, at the request of Parashurāma she was restored to life in all her purity by her husband with no recollection of the past.

JĀMBĀVATĪ (JĀMBĀVĀN) king of Bears, with his army of bears, aided Rāmacandra in his invasion of Lankā, wished success to Hanumān for crossing to Lankā and said that he will stand on one leg till Hanumān returned; told Hanumān to go to Oushadhi Parvata and bring medicinal herbs which would revive the vānara killed in battle; blessed by Rāma to live till Kaliyuga arrives. The Sun gave a precious jewel called Syamanaka to Satrajit, who in turn passed it to his brother Prasena, but Kṛṣṇa took it away. Syamanaka had the property of protecting its wearer when he was good and destroying him if he was bad. Prasena being wicked was killed by a lion. The lion was carrying off the precious jewel in his mouth when he was slain by Jāmbavat, who then took the jewel. Kṛṣṇa with his followers tracked the Bear in his cavern and after a fight lasting 21 days, Jāmbavat submitted to Kṛṣṇa and offered his daughter Jāmbavatī to him in marriage. She bore Kṛṣṇa a son called Sambu (see Kṛṣṇa).

JĀMBĀVATĪ: daughter of Jāmbavān; wife of Kṛṣṇa, mother of Sāmba (see Jāmbavat).

JĀMBHĪ (KA): means one who crushes and swallows; a demon; son of Prahlāda; grandson of Hiranyakashipu; father of Śunda and Kayāṣṭha; chief of the Asuras; took part in the 6th Devāsura war between Bali and Indra; hearing that Bali had fallen dead, riding a lion, he attacked Indra

and disabled his elephant. Then turned towards Mithil who brought a chariot to Indira's aid. His head was cut off by Indira's vajra. Led Jaraka's army in a chariot drawn by 100 lions; fought with Yama, Kubera, Janardana and others, but was killed.

JANAKA: son of Nimi, born by churning his dead body, and hence known as Mithil, was the king of Videha; father of Sitā. Known for his good work, piety and good knowledge of the Vedās and for having refused to submit to the hierarchical attitude of Brāhmanas, performed sacrifices without their intervention.

JĀNAKI. Sitā, the daughter of Janaka.

JANAMEJAYA: (i) eldest son of Pankshīt and Irāvāt; great grandson of Arjuna, having found out that his father's death was predicted by the snake Takshaka, he performed a śarpa yajña to destroy all snakes. Only Takshaka came, the rest were sheltered by Indra; advised by Bhishma to refrain from the cruel yajña, he agreed and instead performed Ashwamedha and other sacrifices, (ii) also called Daṁpati, was the father of Muni Kumār or Shrawan Kumār (see Dasharatha, Shrawan Kumār).

JANĀRDANA: a name of Vāsudeva, Viṣṇu took the form of Hayagrīva and appeared before Agastya and Kāśi; as brother of Dēvi, put down the Hiranyas in the Bhānda-Lalitā war.

JARĀ: a Rākshas who picked up the two parts of Bhadrathā's son and gave them life. He was Jarāsandha (see Jarāsandha).

JARA: means old age. (i) Killed Kṛṣṇa while the latter was resting under a tree by shooting an arrow which struck Kṛṣṇa in his foot, the only vulnerable part left on his body by the curse of Duvāsa (see Duvāsa, Kṛṣṇa), (ii) a Deva; (iii) a son of Vāsudeva; (iv) a son of Mṛtyu, (v) a Gandharva.

JARĀSANDHA: son of Bhadrathā, king of Magadha. The two wives of Bhadrathā, each gave birth to one half of a male child. These half portions were thrown away. A Rākshas called Jarā picked them up and as she put them together, it formed a complete child who cried lustily. On hearing the child cry, the king and

his queens came out and found what had happened; Jarā abandoned the child and went away. The king took his son home and called him Jarāsandha, i.e. put together by Jarā.

A worshipper of Shiva; enemy of Kṛṣṇa; married his two daughters Asu and Prāpti to Kaiśa; enmity with Kṛṣṇa increased as Kṛṣṇa killed Kaiśa, (see Kaiśa); imprisoned many kings and refused to release them even when Kṛṣṇa, accompanied by Bhīma and Arjuna requested him to, killed by Bhīma in the Kurukshetra war.

JARĀTKĀRU: an ancient sage, married a sister of the great serpent Viśuki, father of Āṣpika,

JARITĀ, a female bird, married to sage Maṇḍapāla. He had no sons in his earlier birth and could not attain salvation, returned to earth as a male bird and lived with Jaritā; had four sons by her. When the Khāṇḍava forest was burnt, she showed great devotion to her children and would not leave them. She and the children were eventually saved through the influence of Maṇḍapāla over the god of fire, Agni.

JATĀYU: son of Garuda, the mythical half man, half bird; also believed to be the son of Arjuna and Grdhra, fought with Rāvana to save Sitā from being abducted by Rāvana, mortally wounded by Rāvana; lived long enough to relate the fate of Sitā to Rāma and Lakshmana, last rites performed by Rāma and Lakshmana.

JATĀSURA a Rākshasa, disguised as a Brāhmaṇa, carried off Yudhiṣṭhira, Nakula, Sahadeva and Draupadi, killed by Bhīma.

JATĪ: (i) a group of heretics, (ii) a name of Vighneshwara.

JATILĀ, daughter of sage Goutama; wife of seven husbands, a virtuous woman.

JAYA: (i) an attendant in Vaikuntha, cursed by Śiśak and others to be born as an Asura, curse confirmed by Hari who, however, consoled him. In the Devāsura war, attacked Bali's followers; (ii) a son of Pururavās and Urvashi, father of Ananta, (iii) a son of Vishvāmītra; (iv) a name of Arjuna; (v) Vedavyāsa of the 18th Dwāpara; (vi) a son of Kālī; grandson of Varuna.

JAYA-DURGĀ: one of the nine Durgās, 3-eyes,

4-armed, colour black, rides a lion; carries the shankha, cakra, khadga, trishula. Worshipped by those desirous of attaining siddhi.

JAYA & VIJAYA: twin goddesses, seated on a lion, fulfil all the desires of their votaries. Each of them holds in three out of her four hands, a shula, padma, akshamālā and the fourth hand is in the varada pose.

JAYADRATHA: son of King Bṛhanmāna of the Lunar race, husband of Dihshālā, the daughter of Dhrतराष्टra, an ally of the Kauravas. During the exile of the Pāṇdavas, along with his retinue, visited Draupadī when she was alone in the forest. She looked after them hospitably and provided 600 deer along with other food for their breakfast. This was possible because Yudhiṣṭhira having worshipped the Sun, had received from him an inexhaustible cauldron which could supply the Pāṇdavas with food of all kinds while they were in exile. Jayadratha got captivated by Draupadī's charms and tried to seduce her. Having failed in his attempts, he carried her off by force. When the Pāṇdavas returned, they pursued him and after defeating him in a fight, made him a prisoner. His life was spared but only after he was kicked and insulted by Bhīma; killed by Arjuna after a desperate battle on the 14th day of the battle of Kurukṣetra.

JAYANTA: (i) a son of Indra and Shaci; attacked Asura followers of Bali; identified with Hari; as the head of the army of the Devās, fought Meghnād; at his death, his maternal grandfather Pulomā took him into the sea; (ii) one of the 11 Rudras, (iii) a consort of Kṛtī who left him for

Soma.

JAYĀNTI: (i) daughter of Indra and Shaci; bestowed by Indra in marriage to Rābha; mother of a 100 sons among whom was Bharata; (ii) a daughter of Indra, sent by her father for the service of Shukra during his Dhūmraṣṭra for 1000 years; rendered him service. Pleased with her, Shukra lived with her for 10 years as her husband; mother of Devayāni (see Kavya); (iii) a mother-goddess enshrined at Hastināpura, sculptured as a beautiful woman, worshipped as thanksgiving by those enjoying happiness. She carries the kumta, shūla, khadga and khēṭaka.

JWARA: one of the 11 Rudras.

JYEṢTHĀ, JYEṢTHĀDEVĪ. (i) an evil spirit; (ii) a mind born mother, (iii) Durgā as the destroyer of wealth and property, elder sister of Lakṣmi, confers boons and fortune on her votaries and destroys their enemies, depicted with 2-arms, 2-eyes, big cheeks and large pendulous breasts, flabby belly, thick thighs, raised nose, hanging lower lip, black in colour. She wears a tilaka on her forehead and a mukuta on her head, carries the mūlōpalās in one hand, the other hand either rests on her thigh or is in the abhaya pose. At the time of the churning of the milky ocean, when she was born before Lakṣmi, no one wanted to marry her. So Kāpilā took her as his wife and therefore, also called Kāpilāpatni. Her other names are: Mṛgadi, Tāvasi, Kāladi, Mūḍēvi, the cow-bannered, the ass rider, Kēṭai, her weapon is the sweeping broom; Ekavēni.

JYEṢTHAS: Prajāpati born of Brahmā's ears

K

KA: (i) the Lord of all creatures, the Great Puruṣa; (ii) a name of Brahmā; (iii) Dakṣha; (iv) Viṣṇu.

KABĀNDHA: also called Danu was a monstrous Rākṣhasa; originally Gandharva Viṣhwavasi; became a demon by the curse of Indra because of a quarrel with him when Indra struck him with his thunderbolt and drove his head and legs into his

belly; body covered with long hair, he had one enormous eye in the middle of his chest, his arms were a mile long and huge teeth protruded from his mouth which was in his belly. Slain by Rāmācandra; requested Rāma to burn his body when he lay mortally wounded; rose from his funeral pyre in the form of a Gandharva and told Rāma how to wage the war against Rāvaṇa by befriending Sugriva (see Indra).

KACA, KACH: son of Bṛhaspati; became a disciple of Shukra, also called Uśīnas, the priest of the Asuras in order to learn from him the maṇṭra for restoring the dead to life. Shukra's daughter Devayāni fell in love with him. The Asuras killed Kaca many times to prevent him from learning the magic maṇṭra, but every time he was brought back to life by Shukra at the request of Devayāni. Desperate to get rid of him, the Asuras killed him, mixed his ashes in wine and gave Shukra that wine to drink. When at the intercession of Devayāni, Shukra again brought Kaca back to life, he heard Kaca's voice from his belly. Knowing that when Kaca came out of his body, his own body would be torn apart, Shukra had no choice but to impart the sacred mystic formula to Kaca so that Shukra could be restored to life afterwards. Having brought Shukra back to life, Devayāni wanted Kaca to marry her but he refused to do so because she being the daughter of his preceptor was in the relation of a sister to him. The enraged Devayāni then cursed him that his maṇṭra would fail him in hour of need and he in turn cursed her that no Brāhmaṇa would marry her (see Devayāni)

KĀDĀMBARĪ, daughter of Citraratha and Madurā. Her name is a synonym of wine.

KADRU: daughter of Dakṣa, wife of Kashyapa; mother of snakes, the chief among whom were Śeṣa, Vāsuki, Kālyāṇ. Garuḍa stole Somaras to buy his mother Vinatī's freedom from Kadru (see Garuḍa).

KAHODA: a learned Brāhmaṇa, father of Aśta-vakra.

KAIKASĪ: daughter of Rākṣasa Sumāli and Ketumatī; wife of Viśvāvas; mother of Rāvana, Kumbhakarna, Vibhīṣana and Shurpanakhā.

KAKEYĪ: (i) wife of Dasharatha; mother of Bharata (see Bharata). For having looked after and restored Dasharatha to health after he was wounded in battle, Dasharatha gave her two boons. On the evil counsel of her attendant māntrī, asked for the fulfilment of the two vows made to her. One was fourteen years exile for Rāmacandra who was to be crowned the heir apparent, and the second was to install her own son Bharata on the throne (see Dasharatha); (ii) a name of Bhadrā, wife of Kṛṣṇa

KATĀBHĀ: Kāṭabha and Madhu were two demons who sprang from the ear of Viṣṇu as he lay asleep. As they were going to kill Brahmā lying on the lotus springing from Viṣṇu's navel, Viṣṇu killed them and therefore, Viṣṇu is also called Kāṭabhajit and Madhusūdana. According to one legend, the bodies of the two demons produced immense quantities of fat from their *Mēdas* (marrow), taking which, Viṣṇu fashioned the earth.

KĀKA: a daughter of Kashyapa and Tāmṛā; mother of crows and owls

KAKSIVANT (KAKSIVĀN): Rśi frequently mentioned in the Rg-Veda, a descendent of Durgatamas and a female slave called Ushij, often mentioned with the semi-mythical Kūṣa and Kavi Uśīnas; connected with the worship of Ashwins.

KAKUBHI: a daughter of Dakṣa; wife of Dharmā, mother of Saṃskṛta

KAKUDMIN: eldest son of Revata; father of Revatī whom he took to Brahmā for a suitable bridegroom. Brahmā suggested Balarāma as a husband for her.

KAKUSTHA: son of Bhagiratha, father of Raghu.

KALĀ. (i) a daughter of Kardama; married to Manu; mother of two sons Kashyapa and Pūrnimān, (ii) eldest daughter of Vibhīṣana, on the advice of her mother, informed Sitā that Rāvana had turned down Vibhīṣana's request to return Sitā to Rāmacandra.

KĀLA: (i) Lord of Creation and Destruction; fearful to look at, vanquished by Kṛṣṇa; makes and unmakes things by keeping all things under control; (ii) Lord of Death; (iii) a son of Dhṛuva; (iv) a Vāsava; (v) a Vishwadeva; (vi) a Bharava god; (vii) Sūrya, (viii) Viṣṇu, approached Lakṣmana in the guise of an ascetic and requested to meet Rāma but alone, informed Rāma that he was his son born in another epoch and that Brahmā had sent him to inform Rāma that it was time he returned to heaven

KĀLĀ, KĀLAKA: (i) a goddess enshrined at Candrabhāgā; (ii) a daughter of Dakṣa; wife of Kashyapa; mother of powerful, ferocious sons

Kālakeyas, Nāraka and Kālakas.

KĀLAKĀMA: one of the ten Vishvadevas

KĀLANĀṬHA: Shiva assuming the form of death.

KĀLANEMĪ: son of Virocana; uncle of Rāvana, tried to kill Hanumān by taking the form of a hermit. When Hanumān went to the mountains in search of medicinal herbs, the Rākṣasa hermit invited him to his hermitage and offered him food, which Hanumān refused; warned of Kālanemī's intention by an Apsarā who arose from the dead body of a crocodile killed by Hanumān while bathing in the river. The Apsarā was cursed to take the form of a crocodile by Dakṣha till such time as Hanumān released her by killing the crocodile. Kālanemī was reborn as Kamsa and Kāliyā.

KĀLARĀTRI: Durgā represented as a destructive force. She has a single braid of hair, is naked and seated on an ass, body smeared with oil and her left foot wears an anklet of iron spikes.

KĀLAVIKARNIKĀ: Devi, of bluish colour; 2-armed, capable of removing fear and gives happiness; carries in her two hands the kapāla and the śaṅkṣṭi.

KĀLAYAVANA: son of Yavaneshwara, black in colour and hard hearted; full of powers, asked Nīraḍa of some powerful heroes and being told about the Yādavas, he attacked them; pursued by Kṛṣṇa, he entered a cave where Mucukunda was sleeping; mistaking him for Kṛṣṇa, he kicked him. On waking up, Mucukunda looked at Kālayavan, who was burnt to ashes by the former (see Kṛṣṇa, Mucukunda).

KĀLEYAS: Dānvas and Nāgas in Rasātala; took part in Devāsura war between Bah and Iṣṭa; fought with Vasus.

KĀLEYA: a tribe of Asnras; slew the Munis in the ocean; when Agastya drank up the waters of the ocean, they were destroyed except a few who took refuge in Pātāla; exhausted in the amṛta-mañdhana.

KĀLĪ: (i) is the consort of Shiva, conceived as the divine mother and worshipped under many manifestations. Durgā, Vanaḍurgā, Devi, Bha-

drakālī, Candī, Cāmūndī, Yogamāyā, Lalitā, Mahāśūramardīnī, Kālīkā.

During Vedic age, the chief goddess of sorcerers. The word Kālī is of Dravidian origin. One of her manifestations is the symbol of cruelty when she is shown with her mouth and tongue dripping blood and in her hands are the instruments of killing. As Kālī her fierce aspect, the power of liberation and power of disintegration are closely connected. She is shown as fierce looking, fond of lust, bloody sacrifices, orgiastic rituals and cruel deeds.

In sharp contrast to her image of cruelty is her pose of Mahāśūramardīnī, the sublime aspect, depicted as killing the Asura Mahiṣa who in the form of a buffalo lies at her feet and symbolises evil (see Mahāśūramardīnī). In this pose she is depicted as all forgiving, with a maternal benevolent attitude of a mother towards a wayward child.

As Bhadrakālī, she is worshipped in the form of a young maiden representing a household deity, shown with a lion which symbolises wickedness which she has curbed. Her comely features signify kindness and joy.

As Vanaḍurgā, she resides in a forest. Her throne has no roof and is exposed to all the elements of nature. (i) one of the wives of Dharmasena; mother of Sarvagata; (ii) a mother goddess enshrined at Kālāhara; took part in Tārakāmṛtyā and enveloped the whole universe in darkness; (iv) a mindborn mother arose from the bones of Nṛsiṅha; (v) also called Kālyā, the wife of Parāshara and mother of Kṛṣṇa Dwaipāyana, married Shaṅkṛān.

KĀLIṆDĪ: (i) daughter of the Sun god; wandering in the forest in quest of Kṛṣṇa; expressed her wish to marry Kṛṣṇa to Arjuna who conveyed the message to Kṛṣṇa; Kṛṣṇa married her; (ii) one of the wives of king Asur; was pregnant when he died and was prevented from committing Sati; gave birth to Sāgara (see Sāgara).

KĀLIYĀ, KĀLIYĀNĀGA: son of Kadru, a serpent king of Krodhavas group of serpents; five-headed, lived with his followers in the river Yamunā; laid waste the country around Yamunā with their poison. Kṛṣṇa as a child, jumped into the river and was going to be entwined by the snakes when his brother Balarāma who alone knew of his divine origin, implored him to

exercise his powers. Kṛṣṇa, reminded of his divine power, placed his foot on the head of Kāliyā and was going to kill him but the wailing of Kāliyā's numerous wives made him spare his life. He also gave them freedom from Garuḍa's hostility on the condition that Kāliyā along with his followers leave the country (see Kṛṣṇa).

KĀLIYĀ-ĀMAN: Kṛṣṇa as the destroyer of Kāliyā. (see Kāliyā)

KALKĪ, KALKIN. The tenth incarnation of Viṣṇu yet to come, riding a white horse and holding a sword blazing like a comet. He will come at the end of the age of strife, re-establish a golden age, punish the evil-doers, comfort the virtuous and then destroy the world.

KALMĀŚAPĀDA: a king of the Solar race. A legend in the MAHĀBHARATA says that he was out hunting in the forest Sakti, the eldest son of Vasīṣṭha stood in his way and refused to get out and he struck the sage with his whip. The enraged sage cursed him to become a cannibal and he himself was the first victim of the cannibal (see Sakti). Vithwāmtra, the rival of Vasīṣṭha intensified this curse and the cannibal ate the 100 sons of Vasīṣṭha. Kalmāśapāda was restored to his normal self after 12 years. In the VIṢṆU PURĀṆA, the legend says that Kalmāśapāda celebrated a sacrifice at which Vasīṣṭha officiated. A Rākṣhasa transformed himself into a cock and served Vasīṣṭha with human flesh; Vasīṣṭha cursed the king that his appetite would be excited by similar food, but having found out the truth, limited the curse to a period of 12 years. The king took some water to curse the sage but was dissuaded from it by his wife Madayānti. Unwilling to throw that water on the ground lest it burn the grain and reluctant to throw it up into the air lest it should dry up the clouds, he threw it on his feet which got scalded black and white. Daily for 12 years he ate like a cannibal and devoured multitudes of men. Once he devoured a Brāhmana in the midst of his cannibal happiness and the Brāhmana's wife pronounced a curse on him to die whenever he approached his wife. At the expiry of his 12 years' curse he went home to his wife but kept away from her as he remembered the curse. His wife bore him a child through Vasīṣṭha; the child was born after a Caesarean operation.

KĀMA, KĀMADEVA: also called Maḍana, Manmatha; son of Śraddhā and Dharma; father of Harā (joy); is the god of Love; Lord of Apsarās, wife Rati, the goddess of desire and pleasure. Kāma or desire is not necessarily desire for sexual enjoyment, but desire for anything good. Shiva was engaged in devotion when Kāma inspired him to desire Pārvatī for which offence, Shiva reduced him to ashes but later at the penance and tears of Rati, relented and Kāma was reborn as a son of Kṛṣṇa and Rukmṇī and was called Pradyumna. Pradyumna's son was Anurudha and his daughter was Tīrṇā (see Madana); was sent by Indra to spoil the penance of Nara and Nārāyaṇa and many other holy men.

Kāma is depicted as a handsome youth, riding a parrot and carrying a bow made of sugar-cane. The bowstring is a line of bees and each arrow is tipped with a flower. The nymphs which always accompany him, carry his banner, the Makara or Fish on a red background; (ii) Han revealed himself to Lakṣmī as Kāmadeva on the continent of Ketumālī.

KĀMADHENU: the sacred wish-fulfilling cow produced at the churning of the ocean, belonged to Vasīṣṭha. Her other names are Kāmaduh, Savala, Surabhī, (ii) Jamaḍagni's cow providing hospitality to Kartavīrya and his army; bound by the king's servants, she kicked off her shackles and flew off in the air (see Kartavīrya).

KĀMĀKṢHĪ: goddess enshrined in Kanci; Ādī-
lakṣmī, said to possess one eye at Kāñci and the other at Kāshi, also Mahālakṣmī enshrined at Gaṇḍhamaḍana; a form of Dēvī.

KAMALĀ: a goddess enshrined at Kamalāliya identified with the consort of Shiva as well as with the consort of Viṣṇu.

KĀMALĪ: a name of Renukā.

KAMALĀPĀTĪ: a name of Viṣṇu

KAMALĀSANA: a name of Brahmā

KAMALODDBHANA: a mind-born mother.

KĀMARŪPA: a mind-born mother.

KĀMSĀRI: Kṛṣṇa

KĀMESHWARA: Rudra-Shiva, the Lord of Lust; the idea visualised by the mind and transmitted so as to take action. Its colour is red, the colour of lust; worshipped seated with his consort on a bed made of the five evil spirits which are the sensorial preceptions.

KĀMESHVARĪ: the divinity of lust carrying a noose, an elephant hook, a bow of sugar-cane and an arrow.

KĀMSA, KANSA: an incarnation of Kālnemi, the Asura, the eldest son of Ugrasena, a brother of Devakī (see Kālnemi), cousin of Kṛṣṇa's mother Devakī, married Asit and Prāpti, two daughters of Jarāsandha, (see Jarāsandha), according to a forecast, a son of Devakī was to kill Kāmsa, imprisoned Devakī and her husband, killed the first six children of Devakī, the 7th Baladeva was miraculously transferred from the womb of Devakī to that of Rohini and the 8th child Kṛṣṇa were smuggled out, persecuted Kṛṣṇa but was killed by the latter (see Kṛṣṇa).

KĀMENĪ: a group of women who came from the mouth of Asura Bala when he yawned.

KANDARPA: Kāmadeva, the god of Love

KĀNDU: a Rṣi who killed cows at his father's orders; (ii) a sage engaged in austerities on the banks of the Gomati. Indra sent Apsarā Premlocā to entice him; she lived with him for many years and gave birth to a daughter called Mānśī (see Mānśī, Premlocā, Prācetas).

KANDESHWARA: the ball of Pārvati changed into a phallic image after hitting the Dairyaś Vidāla and Uṣpālā. This image installed at Kāshi is believed to destroy the wicked and yields worldly pleasures and salvation, is favourably disposed towards his devotees

KĀNṬA: means desired, loved, pleasing, agreeable, beautiful; a name of Kṛṣṇa, Śhaṅkha and a son of Dharmameṭra.

KĀNṬI: loneliness, beauty, splendour, personal embellishment personified as Durgā, Lakṣmī

KANWA: a sage, sometimes counted as one of the seven Mahārṣis; brought up Shakuntalā, the daughter of Apsarā Menakā and Rṣi Vishvāmitra;

(ii) a sage and contemporary of Kṛṣṇa; came to see Yudhiṣṭhira.

KANYĀ-KUMĀRĪ: means a virgin damsel; a name of Durgā.

KĀPĀLI. Durgā

KĀPĀLIN: Shiva for wearing skulls as an ornament.

KAPARIDIN (KĀPĀLI — KĀPĀLIN): A name of Shiv or Rudra for wearing skulls as ornament

KAPILA: a sage, studied the wisdom of the anti-gods; sometimes identified as Agni, destroyed 60,000 sons of Sīgara by a mere glance (see Sīgara), born of Kardama and Devāhūtī, (ii) considered an avatār of Hari, (iii) a son of Danu and follower of Vṛtra in his battle against Indra; took part in the Devāsura war between Bali and Indra, (iv) Sūrya, (v) Shiva, (vi) Viṣṇu, (vii) a Yāksa, (viii) a chief Vānar, (ix) son of Vāsudeva and Sugandhī, (x) a son of Mahi, (xi) a Gāṇḍharva, (xii) son of Brahmā

KAPILĀ: (i) daughter of Dakṣa, wife of Kashyapa, her offspring were the amṛta, the Brāhmanas, the Kine, the Gāṇḍharvas, the Apsarās; (ii) Durgā.

KAPISĀ: a daughter of Krodhavaśhā; wife of Pulaha; gave birth to Pishāca group.

KARĀLĪ: means dreadful, considered as one of the seven tongues of Agni during the vedic times; later a name of the terrible consort of Shiva (see Kālī)

KARĀLA: a name of Shiva; a Bhārava

KARAVA: a chief of the Vānar.

KARAMBHĀD: Puṣan, the cruel eater.

KARDAMA: (i) a Prajāpati, father of King Ilā, advised Ilā to perform the Ashwamedha yajña to please Shiva; (ii) father of Ananga; (iii) son of Kṛtumatī; (iv) son of Brahmā, born of his shadow; (v) father of Kapila; married Devāhūtī.

KARNA: son of Prthā or Kuntī by Sūrya before she married Pāṇḍu. For having looked after

Kṛpā (see Kṛpā) Indra alarmed by the austerities of Rāi Sharadwat sent Apsarā Urvashi to seduce him. She bore him two children, a girl and a boy who were left in the grass. Shaitani brought them up out of compassion and therefore, they were named Kṛpā and Kṛpā.

KṚŚNA KRISHNA, the name is of VEDIC origin and first appears in the RĠ-VEDA; a common name in Hindu mythology. The popular deity of this name is of a very late origin. He is the 8th avatār of Viṣṇu. According to the MAHĀ-BHĀRATA and VIṢṆU PURĀṆA. Viṣṇu plucked two of his hair, one black and one white. The white hair entered the womb of Rohini and the black, one of Devaki and these in turn became Balarāma and Baladeva respectively. Rohini and Devaki were the two wives of Vasudeva of the Yādava race. Vasudeva was the brother of Kuntī, the mother of the Pāṇḍavas, and thus Kṛṣṇa was the cousin of the elder three Pāṇḍava brothers. According to a forecast, a son of Devaki was to destroy Kamsa, Kamsa imprisoned Devaki and her husband Vasudeva and the first six children born to them were killed by Kamsa. The 7th Baladeva was miraculously transferred to the womb of Rohini. When Kṛṣṇa was born, the gods safeguarded him, the prison attendants went into deep sleep and the bolts on the doors opened miraculously (see Kamsa). Vasudeva took his infant son and crossed the Yamunā which was in flood at that time but the waters receded to allow Vasudeva to cross it safely. Vasudeva went to Nāṇḍa, a cowherd and exchanged his son for the infant daughter that had been born to Nāṇḍa's wife Yashodā that very night. Nāṇḍa brought up Kṛṣṇa as his own son. Kamsa came to know of this and ordered the massacre of all infant male children. Nāṇḍa, fearing Kamsa, took Rohini with her son Balarāma and Yashodā with her son Kṛṣṇa to Gokulā, where the two brothers grew up.

The exploits of Kṛṣṇa as a child are too many to recount here. He became famous for performing miracles and for deeds of daring even as a child. Kamsa tried again and again to kill him but did not succeed.

Present at the Swayamvara of Draupadī; along with Arjuna, helped Arjuna to consume the Khandava forest. Arjuna and Kṛṣṇa are Nara and Nārāyaṇa born on earth; came to the Rājāsuya yajña of Yudhiṣṭhira; cut off the head of Shuthupala with his Discus; came to Draupadī's

assistance when Duhshāsana disrobed her in court (see Duhshāsana); revived the foetus (Parikṣit) in Uttara's womb after it had been killed by Ashwatthāman with the Brahmashūraṇ weapon; rescued Nṛga, who, because of a curse was transformed into a lizard (see Nṛga, Bhānu); released Nalakubera and his brother from the Arjuna trees by uprooting the trees (see Nalakubera), restored to Aditi her ear-rings, stolen by Naraka after killing him (see Naraka, Aditi); rescued the cowherds who had entered the mouth of an enormous serpent, mistaking it for a mountain cavern (see Aghāsura), sucked Ulūkikā's life, kicked Shakata to pieces, expelled Kāhyā from the Yamunā (see Kāhyā); killed many powerful demons, killed Asura Kesi by thrusting his arms into his mouth, lifted the Govardhana mountain to save the people of Vraja from Indra's deluge and performed many other miracles.

Kṛṣṇa is famous for his love of the gopīs and for his discourse on the duties of man compiled later in the BHAGAVATA GĪTĀ. Killed Naraka and rescued the 16,000 women (who were really Apsarās) imprisoned by him and married them (see Aśhvakra) plus his chief wives who were: Rukmīṇī, Satyabhāmā, Jāmbavatī, Satyā, Kāṇḍī, Mādrī, Mitravindī, Bhadrā. His wives and other ladies of Dwārakā accompanied Arjuna after the death of Kṛṣṇa, were abducted by Dasyus when they reached north identified with Sourathra and Haryana (see Dasyus); Kṛṣṇa had asked Arjuna to remove the ladies, old and infirm men and children from Dwārakā as the city was going to be engulfed by the ocean.

Kṛṣṇa killed Shatadhanwan who had killed his father-in-law Satrajit. Kṛṣṇa was accused of having stolen the Syāmaṇṭaka jewel held by his uncle Akṛūra. Kṛṣṇa asked him to throw the jewel in public so that his name remained untarnished (see Akṛūra, Jāmbavatī, Satrajit); played a decisive role in the saga of the epic MAHĀBHĀRATA; acted as Arjuna's charioteer in the battle of Kurukṣetra; killed accidentally by Jara who mistook him for a deer in a forest where Kṛṣṇa was resting under a tree; Jara shot an arrow which pierced the foot of Kṛṣṇa, the only vulnerable spot from where Kṛṣṇa could be killed due to Duryōdhan's curse (see Duryōdhan).

KṚŚNĀ: a goddess present in the sacrificial pits. She has four hand, two in the anjali pose and two carrying a Kamāṇḍalu and the akṣhamālā.

KRŚṢṆA, DWAIPĀYANA: the illegitimate son of Satyawatu and Rśu Parāshara before she married Shantānu. By Shantānu she had two sons: the elder called Citrāṅgada was killed in battle at an early age, the younger Vicitravīrya died leaving two childless widows Kṛṣṇa Dwaipāyana was abandoned by his mother and was brought up on an island in the Yamunā and lived a life of religious retirement. To ensure the perpetuation of the race of his half brother, he raised seed to his brother's widows as was then the prevalent custom and thus were born Dhṛtarāṣṭra and Pāṇdu though they were called the sons of Vicitravīrya (see Pāṇdu); named Kṛṣṇa because of his dark complexion and Dwaipāyana because he was brought up on an island. He was ugly and perhaps leprous. When Ambikā, the mother of Dhṛtarāṣṭra went to him, she felt repugnance and closed her eyes and that is why her son Dhṛtarāṣṭra was born blind (see Dhṛtarāṣṭra). But Pāṇdu's mother Ambālikā turned pale and therefore, Pāṇdu was born pale. Not satisfied with the result, Satyawatu ordered her elder daughter-in-law, Ambikā to approach Kṛṣṇa Dwaipāyana once again. Ambikā felt too repugnant at the idea and sent a Shudra slave girl instead. From her was born Vidura.

Kṛṣṇa was rubbing the sacrificial sticks Arani to produce fire when he saw Apsarā Ghṛtici pass by. Seeing her, his seed fell and from that was born a son called Shuka. His wife is called Arani. He divided the Vedas into four parts; considered an avatar of Nārāyaṇa; compiler of the MAHĀ-BHĀRATA and VEDAS; also called Vedavyāsa.

KRITĀ: means accomplished, performed; (i) one of the Viśhwadevas; (ii) a son of Vāsudeva, (iii) son of Samnati and pupil of Hiraṇyanābha; (iv) son of Kṛtaratha, father of Vibuddha; (v) son of Jaya; father of Haryavana; (vi) son of Cyavana, father of Upaniṣata.

KRITĪVĀSAS, KRITĪVĀSESHWARA: Shiva clad in elephant hide

KRITVĪ: daughter of Shuka; wife of Anuḥa (Nṛpa); mother of Brahmādaṭṭa.

KRITṬYAKA: a witch, an enchantress who is the cause of injury or destruction.

KRIYĀ: (i) a daughter of Jarḍama; married Kratu; mother of 60,000 Vālakhilyas; (ii) daughter of

Dakṣa; wife of Dharmā; mother of Yoga and Manus (see Kratu).

KRODHA, KRODHAVASHA: (i) issue from the brows of Brahmā; (ii) Bhairava god, (iii) a son of Mrtyu; (iv) a daughter of Dakṣa; one of the wives of Kashyapa; mother of sharp-tongued monsters who devour flesh.

KRṬTIKĀS: (i) the Pleiades personified. The wives of the six Rśis who fell from grace for being unwittingly involved in an amorous dalliance with Agni and Shiva. Swāhā fell in love with Agni and knowing his infatuation for the wives of the Saptarśis, took their form and six times co-habited with him but she could not change into the form of Arundhau, the wife of Vasiṣṭha. When Swāhā in the guise of the wives of the Saptarśis was passing through the sky, some flying celestials saw them and talked about it with the result that their husbands divorced them. At the orders of Indra, they simultaneously nursed Kumara or Skanda who was therefore, called Kārtikeya, considered both as a son of Agni and Sūrya; (ii) wife of Soma, childless due to Dakṣa's curse.

KRṬTIVĀSA: a name of Shiva. Sari, created by Brahmā was given to him and a number of sons were born to her, all misshapen with crude form and generally called Rudras. Shiva on Brahmā's request did not procreate but became Sphāṇu and Mahādeva.

KRṬAVARMAN. one of the last three surviving Kuru warriors who made a dastardly murderous attack at night on the Pāṇdava camp when all were fast asleep; later killed in a drunken brawl at Dwārakā.

KSHAMĀ: (i) a Brahmarākṣasi; (ii) a Shakti; (iii) a daughter of Dakṣa, wife of Pulaha Prajāpati; mother of Karḍama; (iv) wife of Kratu (see Kratu), (v) a goddess seated on a padmā sana, engaged in yoga; one hand holds the trishula and the other is in the varada pose.

KSHEMA: (i) son of Shuci and father of Suwṛṣṭa; (ii) name of an Apsarā; (iii) of Purgā; (iv) son of Brahmādaṭṭa.

KSHEMAKA: a Rākhaṣā who made Benares desolate.

KSEMAṆKARĪ: one of the nine *Ḍurgās*; capable of giving health; one hand in *varaḍa* pose and the remaining three carry the *prishṭa*, *padma* and a drinking vessel.

KSHANADACARA: are night walkers, ghosts of evil character, goblins, *Rākhasas*

KṢETRA PĀLAS. Tutelary deities, 49 in number

KSHUPA· (i) a Rāi in the palace of Yama; (ii) *Prajāpati*, son of *Brahmā*; the foetus fell from the head of *Brahmā* when he sneezed; (iii) son of *Prasūthi* and father of *Iksvāku*, (iv) son of *Kṛṣṇa* and *Satyabhāmā*

KUCAILĀ a poor *Brahmana*, classmate of *Kṛṣṇa*

KUHU· (i) daughter of *Māyā*, wife of *Haviṣman*, left him for *Soma*, (ii) one of the nine *Devis* serving *Soma*, (iii) a daughter of *Angiras* and *Shradhā*; wife of *Dhātṛu*, mother of *Sāya*.

KUMĀRA· is *Skanda* or *Subramanya*, the god of war. Nursed by the six *Kṛttikās* at the same time: hence *Kārttikeya* (see *Kārttikeya*), commander of the celestial army in the *Tārakāsura* war; killed *Tāraka*; a son of *Agni* through *Swāhā*; a son of *Gaṅgā* by taking *Agnī's* Garbha due to *Umā's* curse, hence son of *Śhiva*. Fed by milk by the wives of the *Saptarṣis* except *Arundhati*. *Hari* presented him with a fowl and a peacock; *Sarasvatī* a lute; *Brahmā* a goat; *Śhiva* a ram; *Agnī* a red banner, an emblem of the fire of destruction; wounded by *Māyā* in the battle of *Tripuram* (see *Skanda*): (iv) a *Prajāpati*.

KUMĀRAS: the four mind born sons of *Brahmā* who refused to procreate and thus remained pure, innocent boys. Their names are: *Sanat-kumāra*, *Sananda*, *Sanaka*, *Sanātana*.

KUMĀRĪ: means a damsel, usually a name applied to *Śitā* or *Ḍurgā*.

KUMĀRILA: an incarnation of *Kārttikeya*.

KUMBHAKARṆĪ: a mud-born mother.

KUMBHAYONĪ, **KUMBHA-SAMBHAVA**,
KUMBHAJĀ: a name of *Agastya*

KUMBHĀN: a minister of *Bāna*; his daughter

Citrakṣhā was a companion of *Uśa*, *Bāna's* daughter.

KUMBHAKARṆA: son of *Vishrāvas* by his *Rākhasa* wife *Keshinī*; brother of *Rāvaṇa*; a monster who slept for six months at a time and remained awake for only a single day. *Rāvaṇa* ordered him to wake up, killed by *Rāma*.

KUMBHĪNĀSHĪ. (i) a daughter of *Bali*, sister of *Bāna*, ill-treated *Bāna's* wife; (ii) sister of *Rāvaṇa*, daughter of *Sumālī* and *Ketumatī*, ravished by *Madhu*. When *Rāvaṇa* attacked her husband *Madhu*, she requested *Rāvaṇa* to forgive *Madhu*; later both became good friends

KUMUDĀ· a name of *Yogamāyā*, the goddess enshrined at *Mānasa*

KUNDALINĪ the goddess *Durgā* as a dormant energy. She is depicted as a serpent which on killing destroys the illusion of life and leads to liberation and also gives birth to the universe. When it coils round *Śhiva*, the universe goes to sleep.

KUNṬĪ: also called *Prithā* and *Pārsnī* was the daughter of a *Yādava* prince *Sūra* of *Mathurā*. A sister of *Vāsudeva*; given for adoption by her father to his childless cousin *Kuntubhoja*; married *Pāṇdu* whom she chose at a *Swayamvara*. When still a maiden, *Sage Duvāsā* gave her a boon and she asked for a child to be born to her from *Sūryadeva*, the sun god. Her child was born from her ear, therefore, named *Karna*. Being the son of a god, his birth did not touch her virginity. Still, to hide her shame, she cast him on the banks of the river *Yamunā* where he was picked up by a charoteer who brought him up as his own son (see *Karna*, *Adiratha*).

Kuntī bore *Pāṇdu* three sons: *Yudhiṣṭhira*, *Bhīma* and *Arjuna*. These boys mythically were the sons of gods *Dharma*, *Vāyu* and *Indra* respectively (see *Indra*, *Arjuna*). Since *Pāṇdu's* other wife *Mādrī* committed *sati* on the funeral pyre of her husband, *Kuntī* was a good mother to *Mādrī's* orphaned sons, *Nakula* and *Sahadeva*. At the end of the battle of *Kurukṣetra*, she along with *Dhṛtarāṣṭra* and *Gandhārī* retired to a forest and perished in a forest fire.

KUNṬIBHOJĀ: adopted *Prithā*, daughter of *Sūra* (see *Kuntī*).

KURKURA: a demon persecuting children.

KORMA-AVATĀR: Tortoise incarnation of Viṣṇu; according to SHATAPATHA BRĀHMANA, to recover the precious articles lost in the deluge, Viṣṇu assumed the form of a tortoise at the time of the churning of the ocean to recover amṛta, the back of the tortoise was used as a pivot for the mountain Mahādāra, which was used as a churning rod by the Devas and the Daityas.

KURU: an ancient king, son of Sarīrvarṇa and Tapasī; the ancestor of the Kurus.

KUSHA: one of the twin sons of Rāma and Sītā; married Kumudvati, a serpent princess.

KUSHADHWAJA: son of Brahmarṣi Bṛhaspati; father of Vedavati, killed by Shashibhu in his sleep as he wished to have Viṣṇu as his son-in-law (see Vedavati).

KUSHANDĀS: a group of Pishachīs with no ears, hair or cloth, only skin; fond of flesh; also called Kushandikas.

KUŚMĀNDINI: a goddess.

KUSUMAMODINĪ, the presiding deity of the Himalayas who kept watch over Shiva's harem while Umā was away on her tīpatis, so that no woman entered her apartments during her absence.

KUŚIKA, KUSHIKA: father of Vishvāmitra.

KŪSMĀ: goblin or an imp.

KUŚUMĀYUDHA: a name of Manmatha or Kāmadēva (see Kāma).

KUṬSA: one of the Saptarṣīs frequently mentioned

in the RĀ-VEPA and elsewhere; often called Ājuneya or descendent of Arjuna; associated with Indra in his exploits of defeating the demon Sūsa and winning the sun; defeated Smadibhā, Tugra, Vetasus; mentioned as being vanquished by Indra in the Atuhigwa and Āyus; looked so much like Indra that his wife Indrani did not know which was her husband.

KUṬSA AURAVA: son of Uru, murdered his domestic priest Upagu Saṁshravana; insisted on paying homage to Indra.

KUTUMBIKĀ: a mother goddess.

KUVERA (KUBERA) son of Vaisrāvas and Idhividā; wife Riddhi, son Nala-Kubera, also known as son of Pulastya and son of Vashravana; wife Bhadrī or Kaubri (Kauberi) is the daughter of the demon Mura, sons Nala-Kubera, Manigraha, daughter Meenākshī; shown as a white dwarf with a large belly, has three legs, 8 teeth and one eye; body covered with ornaments; looked amorously at Umā while doing penance on the Himālayas and as a result lost one eye; later practised austerities for 500 years and became a friend of Shiva, god of wealth; chief of Yikshās, Rikshasas and Guhyakās, guardian of the northern quarter of the universe, brother of Ravana and Shūreṣṭhakā, his city Alakā is in the Himālayās, represented as a white man, deformed in body, his Vimāna is Puṣpaka, receives no worship, considered both as a brother and a friend of Shiva. With his naravāhana attacked Kṛiṇa taking away the Pīnyāta tree from Heaven but was defeated by Saṁyabhāmā; retreated in fear; presented to Kṛiṇa 8 treasures and his city; present at Umā's wedding; took part in Tārakamāyā with the Devas; was prayed to by Kaushalyā to look after Rāma during his period of exile.

L

LAKSHMANA: son of Dasharatha by his wife Sumitra, a twin brother of Shatrughna and a great devotee of his elder brother Rāmacandra, a part incarnation of Viṣṇu with 1/3rd of the latter's divinity in him; married Urmilā, Sita's sister;

had two sons Aṅgaḍa and Candraketu. Accompanied his brother Rāmacandra into the forest on his 14 years exile, served Rāma faithfully.

LAKSHMI: (i) also called Sri, is the god-

ness of beauty, fortune and prosperity; wife of Viṣṇu; mother of Kāma; arose out of the milky ocean when it was churned by the gods and the Asuras to retrieve amṛta; (ii) daughter of Dakṣha; wife of Dharmā Lakṣmī has an elder sister, Jyēsthā who lives in dung heaps, dark corners and where filth and dirt abounds. A perfect understanding between the two sisters exists. If Lakṣmī visits a home where Jyēsthā is present, Lakṣmī will never make that as her abode. As a consort of Viṣṇu, she appears with him in all his incarnations of human form: as Padmā or Kamalā when he was born as a dwarf, Vāmana Hari; as Dharanī, the Earth goddess when he was born as Parashurāma, as Sitā, the consort of Rāma-ānḍa; as Rukmīni when he came as Kṛiṇa. She is depicted as wearing a bodice, and adorned with various ornaments, carries in her right hand a lotus flower, and in her left a bilva fruit. When alone, she is shown as 4-armed, in the company of Viṣṇu, as 2-armed.

LAKSHMI-NĀRĀYANA Viṣṇu worshipped in the company of his consort Lakṣmī. Nārāyaṇa is another name of Viṣṇu.

LALITĀ: Kālī; playfulness personified. Lalitā is shown as an amorous playful girl whose form is the universe; Durgā when 16 years of age; with 4-hands, carries a Shaṅkha in her left hand, and a fruit and a box of collyrium for the eyes in her right hands.

LANKĀ: the guardian deity of Laṅkā; appeared before Hanumān when he visited the city to find out Sitā's whereabouts; informed Hanumān that at the orders of Rāvana she guards the city of Laṅkā and said 'I am Lankā personified and to-day I shall kill you'. Hanumān said that he wished to see Laṅkā and took a formidable appearance. Seeing him she fell down. She had a boon from Brahmā that when she was defeated by a monkey, it would be the end of the Rākṣasas. Because of the abduction of Sitā by Rāvana, the city of Laṅkā was destroyed.

LAVA: one of the twin sons of Rāma and Sitā.

LAVANA: Rākṣhasa, son of Maṇḍu and Kuṁbhīnashu, nephew of Rāvana; inherited from his father an invincible trident presented to him by Shiva. He was surprised by Shatrughna when he was without this weapon and killed.

LINGA: the male generative organ, the symbol of Shiva.

LOKAPĀLĀS gods or guardians of the cardinal points of the compass. These are (i) Kuvera or Vāishravana, the chief of the Yakshas, good or evil genii, reigns over the northern regions; (ii) Vīroḍhaka in the sovereign of the south. His subjects, the Kumbhandās are pot-bellied gnomes with short limbs, (iii) Dhṛitarāṣṭra in the east leads the Gandharvas who are celestial musicians; (iv) Virupākṣa in the west is the king of the Nāgās, who lived in fabulous palaces at the bottom of lakes.

LOLA: an Asura, father of Mūḍhin.

LOPA-MUDRĀ Agastya Muni fashioned a girl by taking the most beautiful parts of all animals and this child he introduced into the palace of the king of Vidarbha who brought up the child as his own daughter. When the child grew up into a beautiful maiden, Agastya demanded her hand in marriage. The king was loathe to give her in marriage to an old man but fearing the muni's wrath, he agreed to the alliance. Lopa-Mudrā was so named because she was fashioned by the loss (Lopa) of the most beautiful parts of animals (see Agastya).

LOMAPĀDA, ROMAPĀDA: King of Āṅga; father of Shāntā; gave his daughter to Rūṣya-shringa (see Rūṣya-shringa).

LRIS: wife of a Daitya; mother of the Dānavās; mother of the cow of plenty.

M

MAḌA: followed Sati going to Dakṣa's sacrifice.

MAḌANA: (i) a name of Kāma, the god of Love, created by Brahṃā when he looked at Mahā-lakṣmī after praying to Janārdana was given the flower dart and the sugarcane bow; Hari blessed him with all conquest and no defeat (see Kāma); (ii) Shiva, (iii) a Śakti

MĀDHAVA: a name of Viṣṇu in his incarnation as Kṛṣṇa.

MĀDHAVĀ: an Apsarā sent by Indrā to destroy the Tāpas of Viṣṇu.

MĀDHAVĪ: (i) a name of Lakṣmī; (ii) Yogamāyā; (iii) Subhadrā, (iv) a varṇa Śakti; (v) daughter of Yayāti (see Gālava), (vi) Dākṣhāyāni, (vii) one of the Maruts attending on Skāṇḍa.

MADHU: (i) son of Kṣasa and a Rākṣasa; a demon slain by Kṛṣṇa; (ii) son of Kṛṣṇa (iii) a Marici god; (iv) a mund-born son of Viṣṇu, along with Kātubha took the lotus stand of Brahṃā in the navel of Viṣṇu; (v) Shiva.

MADHU-KASĀ: the grand daughter of the Maruts, daughter of the Vasus; mother of the Ādityas, considered as the centre of immortality.

MADHUSŪDANA: the name of Kṛṣṇa for having killed the demon Madhu.

MADIRĀ: (i) the goddess of wine, another name of Vāruṇī, wife of Varuṇa; came out of the churning of the ocean of milk, (ii) one of the wives of Vāsudeva; mother of Nāṇḍa and other sons, (iii) a queen of Kṛṣṇa.

MADRĀ: (i) one of the ten wives of Atri, mother of Soma, (ii) a daughter of Apsarā Ghyāci and Bhadrīśhwa, (iii) one of the ten daughters of Raudrīśhwa.

MĀDRĪ: (i) second wife of Pāṇḍu; sister of the king of Madra, mother of Nakul and Sahadeva but

mythically they were the sons of Ashwins Nāsarya, and Dāstra. Pāṇḍu was cursed to die when he consummated his marriage (see Kṛṣṇa). To avoid premature death, he and his wives Kunṭi and Mādrī led the life of Brahmachāri. One day Mādrī tempted him to break the vow and when afterwards the curse took its effect and Pāṇḍu died, Mādrī committed Sati on his funeral pyre (see Pāṇḍu) (ii) wife of Kṛṣṇa.

MAHĀBHOGAPĀṬI: the great snake which is the Lord's (Viṣṇu) bed on the dark waters.

MAHĀBALI: the dwarf Bali.

MAHĀBALA: a Kinnara gana; horse faced.

MAHĀDEVA: (i) a son of Pushpotkatā and Viśhrāvan, a Dānava; (ii) a leader of Śhiva gana, ordered by Śhiva to fetch Parashurāma to help the Devas in their war against the Asuras, especially to fight Sura, (iii) a name of Śhiva, means the great god; pretending deity of the moon; drinks Soma; claimed Bhṛgu as his son; stopped the mund-born creatures of Dakṣa from growing, (iv) symbolised by the phallus, the male organ of generation from which flows the seed of life, wife is Rohini, the ambrosia, son Budh, the planet Mercury. When he was sporting with Umā for 100 years and still she did not conceive, the gods led by Brahṃā, requested him to produce a son who was valiant enough to kill Tarakāsura. The seed of Mahāḍeva was so powerful that no woman could bear it in her womb and he threw his seed on earth. This seed was carried by Gangā, personified as the river Ganges and deposited in a forest of reeds and thus was born Skāṇḍa (see Skāṇḍa).

MAHĀDEVĪ: a name of Devī, the consort of Śhiva; a name of Lalitā as originated from the Agnikūṇḍa of Indrā; gods propitiated her to get rid of Bhāṇḍa, the goddess enshrined at Śhāliḡrāma. (see Lalitā.)

MAHĀDRUMA: (i) a son of Bhavya of Śhakti

dwipa; (ii) a Kinnara with a human face.

MAHENDRA: a name of Indra.

MAHĀKĀLA: (i) a Gaṇeshwara, an attendant of Shiva, with Mahākālī engaged in the service of Lalitā as one of her guardsmen; (ii) a name of Shiva in his destructive character.

MAHĀKĀLĪ: a vama shakti; a mand-born mother, born out of the wrath of Shiva; is of dark colour; also known as Mahāmāyā, Kṣudhā, Tṛṣṇā, Nidā, Tṛṣṇā, Ēkavīrā, Kāśātrī, Durāyayā. She has tusks in her mouth and carries in her four hands the khadga, khetaka, pātra, kapāla; wears on her head a garland of skulls or the carries the cakra, sankha, gaḍā, a pitcher, a pestle, ankūśa, pāsha and a vajra

MAHĀLAKSHMI: Durgā, thirteen years of age.

MAHĀMĀLI: commander-in-chief of Khara, attacked Rāma with his armies

MAHĀMĀRĪ: Durgā as the universal destroyer

MAHĀNĀDA: (i) an Asura residing in Tatwalam; (ii) a name of Vighneshwara

MAHĀNĀDA: a mother goddess.

MAHĀNĀBHA: a son of Huranyāksha; followed Vṛtra in his battle with Indra.

MAHĀNETRAS: a Kinnara gana; horse faced.

MAHARŚI, MAHARŚIS: mand-born sons of Brahmā, seven in number.

MAHĀSENĀ: a name of Kārttikeya as the god of war, the great captain.

MAHĀSHASHKA: originated from the Virya (semen) dropped by Shiva in his embrace of Mohini (see Mohini).

MAHĀVIRA: Shiva, the courageous.

MAHESHWARA: an aspect of Shiva, worshipped for intellectual achievement.

MAHESHWARĪ: name of Lalitā, 4-armed; two arms carry shūla and akṣamālā, and two in the abhaya pose; colour is white.

MAHĪŚĀ, MAHĪŚĀSŪRA: (i) an Asura killed by Skanda; (ii) a demon killed by Candī or Durgā. An Asura son of Māyā residing at Rāṣṭrila; was present at Tāraka's coronation; fought Kṛveṇa, defeated Nṛti and Varuṇa; released Kujambha from the noose; by throwing snow and wind he went to disable the Asuras when Kālāneru created a glowing fire by Māyā and removed the snow and wind, found Mathana; vanquished by Janārdana, sent his Shula against Janārdana and Shakti against Garuda when Janārdana repelled him and said 'you are to be killed by a woman', killed by Durgā (see Mahiśa-suramardīni), (iii) born as Surabhi; buffalo as the riding animal of Yama and Vāraṇi; its flesh meant for Shrādhā.

MAHĪŚĀSURAMARDINĪ: a goddess born from the collective energies of all the gods. Once a war took place between the gods and antigods led by Indra and Mahiśa respectively. After a prolonged conflict, the antigods won and Mahiśa started ruling the three worlds. The gods then guided by Shiva and Viṣṇu, concentrated their energies which coming out of their mouths as flames, united into a blazing fire. Out of this fire was formed a goddess. The various parts of her body were formed from different powers of various gods. Her head was formed from the power of Shiva; her hair was formed from that of Yama; her arms of Viṣṇu's power; her breasts of moon's; her waist of Indra's; her feet from Brahmā's power; from Kubera the nose from Prajāpati the teeth; from Agni the eyes; from Saṁdhyā (twilight) the brows; from Vāyu the ears. When this goddess emerged from the fire, each god handed her his weapon.

This goddess, also called Durgā, defeated the Mahiśa-Asura while riding upon a lion. Mahiśa took many forms to fight her and ultimately took the shape of a buffalo which is the symbol of death. The goddess restored law and order and getting rid of the anti-gods, restored heaven to gods (see Mahiśa, Kālī).

MAKARADHWAJA: Madana, the God of Love with Fish (Makara) as his standard.

MAKHĀ: means cheerful, vigorous, active, restless, an epithet of Maruts.

MALAPĀ: (i) one of the ten wives of Atri; (ii) a daughter of Bhadrāśhwa and Apsarā Ghṛtāci.

MĀLI: son of Sukesh and Devavati; propitiated Brahmi and got the boon of long life; started committing atrocities on Devas and Asuras; married Vasudhā the daughter of Narmadā; at the instigation of Milyavān, he vowed to kill all the Devas who wanted Viṣṇu to kill the Asuras; wounded Garuḍa in a fight; killed by the Sudarshana Cakra of Viṣṇu.

MĀLINI: (i) a Shakti, a mind-born mother; (ii) a Rākshas, mother of Vibhīṣaṇa, (iii) wife of Priyavrata; of Ruci; mother of Manu Raucya; wife of Prasenajit; wife of Sweta-Kama, (iv) one of the Mātṛa attending on Shāṇḍa; (v) assumed name of Draupadī while residing in the palace of king Virāṭa.

MĀLYAVĀN: a Rākshasa chief; maternal grandfather of Rāvana; advised Rāvaṇa to return Sitā to Rāma; son of Sukesh and Devavati, married Sūndari, the daughter of Narmadā; sided with Vibhīṣaṇa.

MAMATĀ: wife of Uṣṇa (Uśṇa); mother of Dirghatīmas; was ravished by her brother-in-law Bṛhaspati and carried away by Varuṇa (see Varuṇa). When Bṛhaspati raped Mamatā, the child in her womb objected and he cursed the child with perpetual darkness for his objection. The child was born blind and called Dirghatīmas; was abandoned by Mamatā as she feared the wrath of her husband (see Uṣṇa, Bṛhaspati, Dirghatīmas, Bhāradwāja).

MANA: (i) a sādhyā god; (ii) a Tūṣita god; (iii) a son of Shatarūpā.

MANASĀ-DEVĪ: daughter of Kashyapa; also believed to be the daughter of Shiva; sister of the serpent king Śheṣa; married sage Jarākārū; has special powers to counteract the venom of snakes; a goddess of snakes.

MANASTĀLA: the lion on which goddess Devī rides.

MAṆḌALA: gate keeper of Sūrya.

MAṆḌAPĀLA: a sage who in spite of practising austerities and penances, went to hell after his

death because he had died childless; reborn as a bird Sarangika and by Jaritā, his bird wife had four sons.

MANḌAKĪRṆA: a nṛpa residing in Daṇḍaka forest; Agni and other gods frightened at his severe penance and austerities, sent 5 chief Apsarās to spoil his penance; with the power of his penance, the nṛpa attained youth and lived with the Apsarās in a palace built in the Paṇcapatrās Sarovar.

MAṆḌAKĪRṆĪ: 16 Gangā personified

MĀṆḌAVĪ: daughter of Kushadhvaja, a cousin of Sitā, wife of Bharata.

MĀṆḌALĀS: three crore (30 million) Rākshasas who attack the rising sun and are disarmed by the Sāṇḍhyā worship of gods and by the chanting of the Gāyatrī by the Brahmaṇs.

MĀṆḌHĀTRĪ: a king, son of Yuvanāshwa; had no son and was unhappy; the holy sages instituted a religious rite to procreate progeny for him. One night they placed a consecrated vessel of water upon an altar as a part of the ceremony. Yuvanāshwa felt thirsty at night and drank this water which was endowed with prolific energy and conceived a child that came forth from his right side. The sages were worried who would suckle the child. Indra appeared and gave his finger for the child to suck. This child was named Māṇḍhātṛi. He grew up and had 3 sons and 30 daughters, married his fifty daughters to sage Śrubhan (see Śrubhan).

MĀṆḌODARĪ: (i) the favourite queen of Rāvana, mother of Meghnad, (ii) a daughter of Māyā and Rambhā

MAṆḌALĀ: (i) a servant maid of Pārvatī; (ii) a goddess enshrined at Gangā, a mother goddess; (iii) Gauri; (iv) Lakshmi

MAṆḌALA: (i) son of Shiva and Earth; identified with Kārtikeya, the God of War; (ii) Planet Mars.

MANIMAT, MANIMAN: a Yaksha devoted to Lalitā; followed Satī going to her father's sacrifice; seized Bhṛgu at Dakṣha's sacrifice.

MANMATHA: the God of Love (see Kāma, Madana), identified with Pradyumna; a minor incarnation of Viṣṇu

MANONMANĪ. Dēvi with blue or black complexion and has a large face; carries the kapāla and the khadga, bestows wealth on her votaries and terrifies their enemies

MANORAMĀ. an Apsarā

MAÑTHARĀ. a woman attendant of Kaikeyi, the third wife of king Dasharatha. Mantharā gave evil counsel to Kaikeyi with the result that Rāmacandra had to go into exile for 14 years (see Kaikeyi)

MANU. (i) the fourteen mythological progenitors of mankind. Each Manu rules over the earth for a period of one Manwantara. The first Manu was Swāyambhuva who instituted the code of Manu which is the basis of the Hindu society. He sprang from Swāyambhuva, the self-existent, i.e. Brahman. Brahman divided himself into two, a male and a female. The male was Virāj from whom the ten Prajāpati or progenitors of mankind called the ten Mahārṣis were produced; (ii) name of a Prajāpati, son of Viśvan, father of Ikṣvāku; (iii) daughter of Dakṣa; wife of Kashyapa; mother of Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras

MARA. an Asura

MĀRICA: son of Rākṣasa Tāraka; interfered with the sacrifice of Viśvāmitra but Rāma prevented him by discharging his weapon against him which sent him 100 yojanās out to the sea; a minister of Rāvana, assumed the form of a golden deer and approached the hermitage of Rāmacandra. Sītā, seeing the golden deer, expressed a wish to possess it. Rāma went in pursuit of the deer and in his absence, Sītā was abducted by Rāvana (see Rāvana). Mārica was killed by Rāma and he resumed his Rākṣasa form after death; a Prajāpati, became a Rākṣasa by the curse of Agastya; connected with the Maruts.

MARICI: a mind-born son of Brahman, born with Nārada; father of Kashyapa; married Kūtā, a daughter of Kardama; the chief sage of Vena's reign, responsible for punishing Vena; praised Shiva to destroy Tripuram.

MĀRĪŚĀ (MĀRĪSHA): daughter of Sage Kandu and Apsarā Premločā who had been sent to beguile the sage as his austerities and devotions had started worrying Indra. Realising his voluptuous delusions, Kandu drove away Premločā from the hermitage. On the way to her celestial abode, Premločā wiped the perspiration from her forehead with the leaves of the trees she passed by. This perspiration was the child she had conceived from the sage. The trees received the perspiration as living dew, the wind collected the dew into one mass and Soma, the moon nurtured the dew into a lovely maiden who was named Mārīśā, also called the daughter of Soma; given in marriage to the 10 Prācetasas brothers for the generation of Dakṣa (see Kandu, Premločā, Prācetasas)

MĀRAKA. an Asura, one of the four sons of Shukra, a tutor of Prahlāda, sent by Shukra to help the Asuras but he joined the camp of Devās, the latter offered him a place in the sacrifice

MĀRKANDEYA: a Brahmarṣi, author of MĀRKANDEYA PUṚĀṆA, firm in his vow of celibacy; saw Puruṣa sleeping on a leaf of Vatavykṣa (Ficus bengalensis). Indra sent the God of Love and Apsarās to disturb him but in vain.

MĀRTTANDA: the vedic god of Sun; the 8th child that Aditi discarded (see Aditi).

MARTYAMUKHA: a combined figure of a man and an animal.

MĀRUTA: the God of Wind; appointed father of Bhīma; with Agni appointed to destroy the Asuras; Soma escaped to the ocean; Indra ordered them to dry up the Ocean and they refused to incur this sin, hence were cursed to be born on earth; did so in one body as Agastya.

MĀRUTS: are the storm gods; born of Diti and Kashyapa; friends of Indra. They are armed with lightning and thunderbolts and ride on the whirlwind. Their number and stories connected with their birth vary considerably. Indra with his thunderbolt dashed the unborn son of Diti into 49 pieces and later in compassion converted them into Maruts. Their name sprang from the word 'Mā-roḍhi' (weep not), the words with which Indra addressed them. Another version of the

same story says that after *Indra* had dashed *Diti's* unborn son into 49 pieces, *Shiva* and *Pārvaṭi* saw them in their great pain and *Pārvaṭi* asked *Shiva* to transfer the lumps of flesh into boys. *Shiva* made them into boys of like form and age and presented them to *Pārvaṭi* as her sons and since then they are called as the sons of *Rudra* (see *Diti*); gods of the *Vaiṣvata* epoch; descendants of *Manu* *Vaiṣvata*; *Indra* being their overlord; requested *Soma* to give up *Tārā* to *Brhaspati*; nourished *Bharadvāja* abandoned by *Mamata* and gave him to *Bharata* as his son (see *Bharadvāja*); helped *Indra* in the heavy downpour on *Nanḍavṛja*, went with the gods to *Dvārakā* to request *Kṛṣṇa* to return to *Vaṁkuntā*

MĀRUTI· *Hanumān* as the son of *Māruta*, the God of Wind.

MĀRUTVĀṬI· a mind born daughter of *Brahmā*, one of the 10 wives of *Dharma*; mother of *Māruts*.

MĀTALI· *Charioteer* of *Indra*; attacked by *Jambha* in the *Devāsura* war, went to *Rāmacandra's* aid in his battle with *Rāvaṇa*.

MĀTAṅGA· a *Rāi* in whose hermitage *Shabari* lived.

MĀTAṅGI· a daughter of *Kroḍhvaṇsh* and *Kashyapa*; mother of elephants

MĀTṚS, MĀTĀRAS. (i) the divine mothers, mother goddesses present in *Varuṇa's* sacrifice, nine in number, (ii) *Mātṛas* created by *Rudra* to vanquish *Andhaka Asura*, felt hungry and thirsty and asked *Shiva* for food; the pangs of hunger were so great that they ate of the worldly beings; *Shiva* then thought of *Nṛsiṁha* and praised him and the latter created a number of mother-goddesses to overpower them. All of them were blessed to be divine beings and help people to tide over difficulties when they would be remembered and prayed to; seven in number. (see *Sapta-mātṛikas*)

MĀṬSYA· (i) the Fish incarnation of *Viṣṇu* born to save the earth from a deluge. Once *Manu* *Satya* found a fish in his waters of ablution. As he was going to throw away the fish, the fish spoke to him in a human language and asked

for asylum from the bigger fish in the river. *Manu* put the fish in a pot but soon the fish outgrew the pot. He then put it in a pond which also the fish outgrew. The fish was then deposited in a river and finally into the ocean. By now *Manu* *Satyavṛta* had realised the divine nature of this fish. The *Matsya* warned the *Manu* of an impending deluge and asked him to build a big ark, put the seven *Mahā-Ris* in it, along with the seeds of all creatures and when the deluge occurred, to tie the ark, using the serpent *Vāsuki* as a rope to the horn of the fish. Thus done, the *Matsya* propelled the ark through the rising waters, to the *Himavat* range and to safety. *Viṣṇu* incarnated himself as *Matsya*, also to recover the *VEDAS* which had been stolen by the *Asura* *Hayagrīva*, (ii) a king, son of *Vasu* *Upacara*; born when the seed of the king fell into the river and was drunk by *Matsya* *Āditi* who was an *Apsarā* in a former birth (see *Āditi*).

MAUNEYES. (i) sons of *Kashyapa*, 60 million in number; dwell beneath the earth and overpowered the *Nāgās*, (ii) class of *Gandharvas*.

MĀYĀ· (i) the architect of the *Asuras*; father of *Mandodari*, *Rāvaṇa's* wife, afraid of *Rāvaṇa*, he wanted to make friends with him; once *Rāvaṇa* was praying in the forest when he saw *Māyā* with his daughter *Mandodari*, *Māyā* had once lived with the *Apsarā* *Hemā* and after giving birth to this girl, *Hemā* had left *Māyā*. *Māyā* built three aerial cities of gold, silver and iron for the protection of the *Asuras* and constructed the divine *Sabhā*. Being the Lord of *Tṇpura*, he took part with *Bali* in the *Devāsura* war and fought with *Vishwakarma*, constructed a tank of medicinal waters to make the dead live and restored *Viṇḍhyumālī* to life. Knowing of this immortalising fluid, *Brahmā* and *Hari* drank the whole of it. *Shiva* directed his arrows against the three cities and killed the *Asuras* and destroyed the three cities. *Viṇḍhyumālī* and *Tāraka* were killed, but *Māyā* was let off, (ii) an *Asura* architect and a contemporary of *Kṛṣṇa*. His son enslaved the *gopas* and hid them in a cave; *Kṛṣṇa* rescued them. Freed from the forest fire of *Khaṇḍava* by *Ajuna*, he erected a *Sabhā* for the *Pāṇḍavas* where *Duryodhana* mistook a floor for a sheet of water and had a nasty fall; (iii) an *Asura*, Lord of *Tala-atal* region; won the grace of *Shiva* and attained *Moksha*. A follower of *Vṛtra* in his battle with *Indra*, wife *Rāmbhā*.

MĀYĀ, MĀYĀVATĪ: (i) illusion and unreality of worldly things personified as a female deity; identified with Dēvi; also called Māyādevī and Mahāmāyā; (ii) the superintendent of the kitchen of the demon Saṁbara; discovered Pradyumna in the belly of a fish, brought him up and later married him. Since Pradyumna, the son of Kṛṣṇa is the embodiment of Kāma, the God of Love, she, his wife is identified with Kāma-deva's wife Ratī (see Pradyumna), (iii) sometimes regarded as a daughter of Ananta and Nirṛti, or Nikṛti and mother of Mṛtyu and as a daughter of Adharma; (iv) Lakshmi.

MĀYĀVIN, a Rākṣasī, son of Dundubhi, enemy of Bāli, challenged Bāli to a fight at midnight but got frightened on seeing Bāli and Sugriva and hid in a cave, killed by Bāli.

MĀYUS the Kinnarāḥ

MEDHĀ: (i) a daughter of Dakṣa, wife of Dharmā, mother of Smṛti, (ii) a kalā of Brahmā, (iii) a Shakti

MEDHĀTĪTHI a vedic R̥ṣi; carried to heaven by Indrā in the form of a ram because the gods were pleased with his austerities.

MEGHANĀDA: (i) Rāvana's son, (ii) a name of Viṣṇu

MEGHAVAT, MEGHAVĀHAN: (i) a Dānava; (ii) a name of Indra; served as calf when the gods milked the earth; as Vāyu or wind mixed up the garment of girl playing in a pleasure garden, especially those of Śarmisthā and Devayāni (see Devayāni); wife Śaci (see Indra).

MENĀ, MENAKĀ: (i) wife of Himāvat; mother of Umā and Gaṅgā, (ii) an Apsarā sent to seduce Vishvāmitra; mother of Shakuṁtalā; was asked along with Urvashi and Rambhā to dance in the Sabhā of Hiranyakashipu; (iii) a mind-born mother (see Vishvāmitra, Shakuṁtalā).

MERU-SĀVARNAS: (i) the 9th, 10th, 11th and 12th Manus who are the mind engendered son of a daughter of Dakṣa by himself and the gods Brahmā, Dharmā, Rudra; (ii) father of Menā, the Himālaya mountains. Viṣṇu, in his Vāmana avatār placed his second foot on Mt. Meru.

MINJKA: sprang from the seed of Rudra which was split upon a mountain; worshipped by those desiring offspring

MINJIKĀ: a female Minjika.

MISRAKAS: an Apsarā; Bharadvāja asked her to welcome Bhīrutasena; danced before Bharata

MITHU son of Nimi, father of Janaka, born out of his father's dead body when it was churned.

MITRA means friendship and solidarity, son of Aditi, one of the Ādityās, associated with Varuna. Varuna rules the earth by night and Mitra by day. His and Varuna's seed fell on seeing the celestial nymph Urvashi and from that were born Agastya and Vasistha (see Agastya), acted as mulkman of the Devas to milk the cow earth when Rudra was calf, encourages the pious and virtuous and punishes the sinful, make men abide by their promise and associate together, possess the virtues of comradeship, truthfulness, honesty, sacredness of the word given and code of honour; enemy of violence and quarrels. His three sons by his wife Revati (Prosperity) are: Utsarga (Impulse), Anīta (Ill-omen) and Pippala (Pleasure).

MODGALA: a Brāhman; on the death of Dasharatha, asked Vasistha in the Rajya Sabhā to appoint another king

MOHINI: (i) the 13th avatār of Viṣṇu; took this form to delude the Asuras and deny them a share of the amṛta that was churned out of the ocean of milk; reappeared in that form before Shiva, at his request (see Hari-Hara); (ii) a Shakti

MṚTYU: (i) Yama, the God of Death, born out of Brahmā, (ii) a mind-born mother.

MṚGI: daughter of Kashyapa and Krodhavaṣa; mother of deers, antelopes etc

MUCKUNDA, MUCUKUNDA: a son of Māndhātṛi (Māndhātā); assisted gods in their wars against the Asuras and was granted a boon of uninterrupted sleep adding, that whosoever disturbed his sleep would be burnt to death. He slept in a cave where Kṛṣṇa led his foe Kālayavana, who because of this was burnt to death (see Kālayavana). Kṛṣṇa appeared before Mucukunda and informed him of his being an avatār and the purpose of his incarnation.

of Katiśa employed for preparing perfumes. Kṛiṇa and Balarāma once asked her for the perfumes and she gave it to them. Pleased with her, Kṛiṇa cured her deformity and made her a lovely maiden. and also called Trivakrī

NAIRTAS, NAIRITTYA: imps, goblins or Rākshasas; sons of Revati and Pūṇanā; followers of Kubera; overlord Skānda; give trouble to babies; belong to the South-West quarter.

NAKSHAṬRAS: 27 daughters of Dakṣha married to the moon, lunar asterisms.

NAKULA: fourth son of Pāṇdu by his wife Mādrī; mythologically the son of Ashwin Nāsatya; twin brother of Sahadeva, trained by Droṇa in the art of managing horses (see Mādrī)

NALA: (i) the king of Nīṣaḍa, husband of Dama-yāntī, (ii) a nephew of Hiranyakāshipu, (iii) a vānar chief.

NALA-KŪBERA: a son of Kuvera and Riddhi; an attendant of Rudra; with his brother Manu-grīva, sported naked with the maidens in the river Gaṅgā. Nīṣaḍa saw this and cursed them to become Arjuna trees (Tentunaha Arjuna) for a 1000 divine years till Kṛiṇa redeemed them (see Kṛiṇa). cursed Rāvana to die if he seduced any woman because he had ravished his wife Rāmabhī (see Rāvana).

NAMUCI: a son of Vipraciti, the Lord of the Asuras; a nephew of Hiranyakāshipu; sided with Bali at the Devāsura war; Indra had once given him a boon that he would not be killed by day or by night, with a wet or with a dry thing, as the demon had spared his life when he had conquered the Asuras. But when Namuci's atrocities increased, Indra beheaded him at twilight which is neither day nor night and with the foam of water which is considered neither wet nor dry.

NANDA: (i) means joy, delight, happiness; a cow-herd married Yathodhī; brought up Kṛiṇa as his own son (see Kṛiṇa); (ii) name of Yudhiṣṭhira; (iii) a Nāga; (iv) an attendant of Dakṣha; (v) son of Dhṛtarāṣṭra.

NANDĀ: Devi, born from the pleasures of Bhārād-wāja; 4-armed, white complexioned, sits on an elephant (see Mahāśūramardīn). One hand is

in the varāḍa pose the other in the abhaya pose. The third and the fourth hand carries a lotus and an aṅkuṣa or a khadgī and a khetaka.

NANDANA: a messenger of Vasiṣṭha; sent to bring back Bharata from his maternal uncle's home after the death of Daśaratha.

NANDI Shiva's bull, the son of Kashyapa and Surabhī, guardian of all quadrupeds; accompanied the Tāṇḍava dance of Shiva with music; joy personified as daughter of heaven or as wife of Kāma

NĀNDINĪ: the cow of plenty born to Surabhī, belonged to Vasiṣṭha

NANDĪSHA, NANDĪSHWARA, NANDIN: (i) a title of Shiva. According to a legend in the Rāmāyaṇa, Rāvana went to the bhāravana, the birth place of Kārinkeva. On the way he came across a dwarf of formidable appearance, dark coloured and with the face of a monkey. The dwarf asked Rāvana not to proceed further as Shiva was sporting in the mountains and not even a god was allowed to pass. Rāvana asked contemptuously who Shiva was and laughed at the monkey face of the dwarf. At this insult, the dwarf, who really was Shiva in disguise, cursed Rāvana to be destroyed by a host of monkey faced beings. At this threat, Rāvana pulled up the mountain where Shiva was and thus created a terrific quake which frightened Pārvati and she clung to her husband. Shiva in anger pressed his big toe down and crushed the mountain which held fast the arms of Rāvana who uttered a terrifying cry which shook all creation. Rāvana on the counsel of his friends started propitiating Shiva and did so for 1000 years; (ii) an attendant of Skānda; son of Silāda.

NARA: (i) a god or Rāi connected with Nārāyaṇa with whom Arjuna is identified; (ii) Shiva; (iii) Gaṇḍharvas.

NARĀDA: (i) a Devārjī; son of Parameśthin, considered as one of the Prajāpati; various stories connected with his birth; son of Kashyapa and one of Dakṣha's daughters; inventor of the Veenā the chief of the heavenly musicians; mainly associated with Kṛiṇa; forewarned Kāma of his death at the hands of Kṛiṇa; (ii) son of Viśvāmitra; many legends connected

with him; cursed by Brahmā to lead a life of sensuality and subjection to women and to be an eternal wanderer; prayed to by Kaushalyā for the safety of Rāma during his period of exile. Married Saijaya. He and his nephew Parvata cursed each other and Nārada for a while had the face of a monkey and Parvata could not enter heaven. Later the two compromised and withdrew their curses. Once Nārada advised Dakṣa to lead a life of asceticism which annoyed Dakṣa as he wanted to take part in the work of creation. Dakṣa wanted to curse Nārada but Brahmā and other divine sages pacified him and said that Nārada would be born as a son of one of his daughters. Nārada desired to know from Viṣṇu the greatness of his powers of illusion. Viṣṇu took him to a lake and asked him to take a bath in it. The bath transformed Nārada into a female who married King Tāladhwaya and had many children by him. Later Nārada was brought back to his normal self.

NARAKA: son of the Earth and Vipraciti, an Asura, nephew of Hiraṇyakaśipu, carried away the ear-rings of Aṣṭi and the umbrella of Varuṇa to Prāgyotish; demanded the Airāvata of Indra; Kṛṣṇa at the request of the gods killed him and recovered the jewels; took away the ladies belonging to kings and saints to his heaven. These women were later taken by Kṛṣṇa as his wives but were in fact Apsarās (see Kṛṣṇa): (i) son of Kashyapa and Kalka

NARAKĀSURA Born of Hira in his Boar incarnation when he raised the Earth, hence son of Earth; an Asura friend of Kamsa (see Naraka)

NARĀYANA two Rās, sons of Dharmā and Abhimā or Mitrā, a daughter of Dakṣa. Their penances and austerities alarmed Indra and he sent celestial nymphs to disturb their devotions. Nārāyaṇa also called Satyaṁbhṛt took a flower and put it on his thigh and it became a damsel who far surpassed all the heavenly nymphs in beauty and charm. She was named Urvashī, because she was produced from the thigh (Uru) and was sent to Indira's heaven along with the other nymphs when they returned to heaven (see Urvashī)

NĀRĀYANA: (i) an appellation of Viṣṇu, the original first man, so called because Nara (waters) were his first place of motion, (ii) an incarnation

of Viṣṇu born to Dharmā and Murti. Urvashī was born of his thigh. (see Urvashī).

NARMADĀ: (i) an Apsarā who married her three daughters to Mālyavāna, Sumālī and Mālī respectively; (ii) Narmadā river personified as a water spirit or deity.

NARTAKĀRI: Shiva, the one who keeps the world rhythmic

NĀSĀṬYA one of the twin Ashwins, a son of Mitrānā or Surya, father of Nakula and Sahadeva, visited the hermitage of Cyavana and tried to seduce his wife

NATARĀJA Shiva, the Lord of the dance.

NAVADURGĀS Durgā worshipped in the form of nine figures, one seated in the middle and eight in positions corresponding to the eight points of the compass.

NAVAGRAHAS. the nine planets Surya, Candā, Bhāuma, Bṛddha, Shukra, Bṛhaspati, Shani, Rāhu and Ketu

NEMI (i) a Rākshasa asked by Balī to refrain from battle with Vāmana, Viṣṇu's avatār, (ii) a Sutapa god, (iii) son of Ikshvāku, a righteous king, cursed by Vasiṣṭha to lose his body.

NETRA a leader, (i) a son of Dharmā, father of Kunṭi, (ii) son of Sumālī.

NĪPĀGHA a Brāhmana, son of Pulastya; disciple of Rbhu, received divine knowledge and obtained final liberation, situated into jñāna by Rbhu

NIDRĀ: sleep produced at the churning of the ocean, a female form of Rudra. At the request of Brāhmā, Indira took her with him when he visited Sītā in Laṅkā. She put all the Rākshasas to sleep and left Laṅkā with Indira

NIGHNA. a son of Anamitra, father of two sons Pranava and Shatrājīti

NIKAṢĀ. mother of Rāvana and carnivorous imps called Pishitāśhus

NIKSHUMBHĀ: a consort of Surya.

NIKUMBHA: (i) son of Kuimbhakarma, a Rākshasā who fought against Rāma. From Brahman he had received the boon of only dying at the hands of Viṣṇu; killed by Rāma; (ii) son of Bala; (iii) a Brahmarākshasa; (iv) a Ganesha who appeared in a dream to a Brāhmaṇi and asked his worship to be conducted at the city gates.

NĪLA: (i) son of Agni, a monkey ally of Rāma, (ii) a Pāṇḍava warrior killed by Ashwatthāman, (iii) a Rākshasa resident in Satalam; (iv) one of the five sons of Yadu.

NĪLĀ: (i) a daughter of Keshini, a low type of Rākshas, gave birth to Kshudra Rākshasas of the Nila clan, (ii) also called Kamalā, is a consort of Viṣṇu, holds a Veerā and a Lotus

NĪLAKANTHA an epithet of Śhiva as his throat was blue. To save the creatures from extinction, he swallowed the poison Kālākūta produced at the churning of the ocean of milk. Pārvatī got alarmed for his life and held his throat and the poison stayed there and turned his throat blue.

NILAKANTHĪ: one of the nine forms of Durgā, bestower of wealth and happiness, four armed, carries the trishula, khetaka, a drinking vessel and the fourth hand is in the varada pose.

NIMI: (i) 12th son of Ikṣhvāku; solicited the service of Vasīṣṭha for performing a sacrifice; Vasīṣṭha asked Nimi to wait till his return from Indrā's sacrifice. But Nimi got the sacrifice done without waiting for Vasīṣṭha. Finding this on his return, Vasīṣṭha cursed Nimi. Nimi in turn cursed the sage and cast off his body. The body was preserved for seven days, after which the sages requested the gods to restore the body to life but Nimi refused to return to the bondage of his body. The gods suggested that Nimi should live in the eye-lids of all beings but the sages were afraid of anarchy if this happened and churned the body of Nimi for a son and thus was born Janaka. Vaideha; (ii) a commander of Tāraka's army, had a chariot of elephants; found out that the Sun-god was making the Asuras look like the Devās and thus getting them killed; threw darts on Janārdana; sent Cakra against Kṛṣṇa; fought with Dīpālaka, Kṛṣṇa and Indra; (iii) son of Dattatreya; (iv) son of Daṇḍapāni, (v) a Dānava.

NIPUNAS: a group of Pishācās with hanging ears, eye-brows and noses, dark brown in colour; move both visibly and invisibly.

NIRGUṆĀ: Shīvē, a goddess, devoid of attributes, personified energy of Śhiva.

NIRRTA: Lord of Elves, ghosts and night wanderers, worshipped to gain victory over their enemies, Nairṭas are the descendants of Nirṭa attached to Kuvera

NIRRTI (i) death personified as a goddess, a Vedic goddess presides over decay, disease, dissolution and death, arose from the churning of the ocean of milk before Lakṣmī arose and therefore, her elder sister. She lives in the sacred Fig tree and every night Lakṣmī visits her. Wife of Adharma mother of Mrtyu, Bhaya, Mahābhaya. To her realm belong dice, women, sleep, poverty, disease and troubles

NIRRTI (i) one of the eleven Rudras with sword; Lord of directions, Dīpāla and a Rākshasa who worshipped Lalitā, (ii) God of the South-West, worshipped for the destruction of the foe; issued from the arms of Brahman, (iii) Son of Kāshyapa

NIŚĀDA: the black and dwarfish man that came from the churning of the thigh of the dead Vena by the sages; the ancestor of the Niśādas, a Viṇḍhyān tribe; (ii) a son of Vāsudeva, (iii) 20th kalpa Prajāpan, performed austerities controlling the senses for a 1000 divine years till his father Brahman said, 'refrain from it'. Hence the name Niśāda; (iv) a son of Janamejaya.

NISKRIYA: a class of heretics

NIŚTIGRĪ: mother of Indra

NISHUMBHA: the son of Gavēthi; took part in the Devāsura war between Bali and Indra; fought with Bhadrakālī; killed by Yogēndrā or Durgā.

NISUNDA: a son of Hṛāda; father of Suṇḍa and Upasunḍa.

NIṬUMDA, NETUMDI: a class of Pishācās with bulging bellies, long noses, hanging abdomen, short statured and eaters of Tila (Sesamum).

NIVĀṬAKAVACAS: the sons of Samlāḍa; could not be slain by the gods, Gaṇḍharvas, Nāgas, Rākshasās; flourished in the age of Prahlaḍa. A Dānava group of Rasātala; resident in Hiranyapura; took part in the Devāsura war between Bali and Indra; fought with the Maruts, defeated by Arjuna.

NIYAM-YAMA: means restraining, checking, controlling, limitation, restriction, necessity and law personified as a son of Dharmā and Dhṛti

NIYAM-YATI: (i) the fixed order of things, destiny, fate, personified as a goddess, Niyati and Ayati regarded as daughters of Meru and wives of Dhātṛi and Viḍhātṛi, (ii) Durgā

NRĀṢṬAKA: (i) a leader of Rākshasās, killed vānars cruelly; got killed by Dvivādi; (ii) son of Rāvana, expressed sorrow at the death of Kutubhkarna; fought valiantly in the battle between Rāma and Rāvana, killed by Angad

NRḌEVA: father of Pratiṇṇ, god incarnate

NRGA: a son of Ikshvāku, father of Vasu; liberal in his gift of cows. Once a cow belonging to a Agnihoṣṇ Brāhmana got mixed up with the herd and ignorant of this, he made a gift of it to another Brāhmana. The owner was not prepared to accept another one in its place, nor would the

second Brāhmana part with it. For this unrighteous act, he was sent by Yama to live as a lizard in a well till Kṛṣṇa lifted him up and he was transformed into a celestial (see Kṛṣṇa).

NRITYA: means dancing, acting, singing; (i) name of Shiva; (ii) one of the Matrīs attendant on Skandā.

NRSIMHA, NRHARI, NARAHARI, NARASIMHA (i) the man-lion form assumed by Viṣṇu to kill the demon Hiranyakashipu who had been made invulnerable to god, man and beast by the favour of Brahmā. He could not be killed by day or by night, neither inside nor outside the palace. The demon's son Prahlaḍa was a devotee of Viṣṇu and his father made many attempts to kill him but Prahlaḍa escaped miraculously every time. Contesting the omnipotence of Viṣṇu, the demon struck the stone pillar in his hall and asked Prahlaḍa if Viṣṇu was present in it. Just then Viṣṇu came forth out of the pillar as Nṛsimha, half man, half lion, the pillar was neither inside nor outside the palace, at sundown which was neither day nor night and tote the Daṭṭya king to pieces

NYAGRODHA: (i) means growing downwards, the Indian Fig tree; (ii) son of Kṛṣṇa; (iii) son of Ugrasena.

O

Ośadhī: a goddess enshrined at Uṣṭarakuru

P

PADMĀ, PADMĀVATĪ: a name of Lakshmi or Shri.

PADMANĀBH: Viṣṇu.

PADMĀ-PRIYA: goddess Manasā; wife of Jarat-kāru.

PADMABHŪT: Brahmā in the thousand petaled Lotus that came out of the navel of Viṣṇu; resembled the Earth.

PAŚĀNDAS (PĀKHAṆDINS): Deities of Kites, Vultures, Cranes and Banyan trees (Ficus bengalensis), not accepted by the Ārya religion; shame

in Kaliyuga and oppose vedic religion; created by Indra; followers of Śhiva because of Bhṛgu's curse; of two kinds: one remains naked and the others wear red clothes; vanquished in the Devāsura war.

PĀMŚHAṬA (PĀMŚUS): a clan of Pishācas having arms above and throwing dust from their bodies.

PĀNCAJANYA: (i) a demon who lived in the sea in the form of a sea shell, was killed by Kṛṣṇa for having seized his tutor Sāṅkṣipani's son (see Sāṅkṣipani) Kṛṣṇa used the conch shell as a horn, (ii) a son of Sāgara, (iii) father of Anishumān and father-in-law of Yashodā

PĀNINI: an inspired muni; grandson of Devala, mother's name Dākṣa, an eminent grammarian and author of several works

PĀNCĀLA: a Yakṣa sent by Brahmā with the goddess of Night to the Vindhya to serve her as a servant

PĀNCĀLĪ: another name of Draupidā, being the daughter of the king of Pāncāla.

PANCHAMUKHIA: Brahmā developed four more heads to continue to see his daughter Shatarupā as she went round him in salutation. For telling the lie that he saw the beginning of effulgence of light of Shivaliṅga, Śhiva removed one of his heads and he became Caturmukha.

PANCĀNANA: an epithet of Śhiva as the five face, ruler of five directions of space, of the five elements, of the five human fates, of the five senses and all that is ruled by number five. His four extra heads developed so that he could continue to look at Apsarā Tilottamā when she went round him in salutation.

PAÑCASHARA (PAÑCABĀNA): an epithet of Mādhava, the God of Love. His dart is the twig of mango (*Mangifera indica*); his standard is the Frick; his wife is Rati and his friend Mādhava is spring.

PANIS: false, evil-speaking, unworshipping Dasyus or envious demons used to steal cows and hide them; stole the cows recovered by Saramā. (see Indra)

PĀNDU: son of Vyās by Ambikā, the widow of Vicitravīrya; brother of Dhṛtarāṣṭra and the father of the Pāndava brothers; wives Kuntī and Mādrī. He was cursed to die when he consummated the marriage (see Kindama) and to avoid that, he retired with his two wives to a forest, leading a life of an ascetic, tempted by Mādrī one day, he broke his vow of brahmacharya. The curse took its effect and he died, Mādrī committed Sati on his funeral pyre (see Mādrī). His sons were called Pāndavas or Pāndus and mythically were the sons of various gods

PARAJANYA (i) a vedic deity, god of rain, later regarded as the guardian deity of rain and clouds; (ii) Indra; (iii) Āditya

PARAMESHWARA: a name of both Śhiva and Viṣṇu

PARAMESHWARĪ Shakti or Lalitā enshrined in Patāla.

PARAMESTHĪ: (i) an epithet of Brahmā; (ii) married the daughter of Dakṣa; father of Nīlada.

PARĀSHARA: a vedic Rṣi; disciple of Kapilā; son of Shakti (Shakti) and Adṛshyān, wife Kālyā; had a child by Satyawatī before she married Śhaṇtanu, child named Kṛṣṇa Dwaipāyana (see Satyawatī, Śhaṇtanu, Bhīṣma, Accotā).

PARASHURĀMA: a descendant of Bhṛgu; considered as the first Rāma, the sixth incarnation of Viṣṇu; a Brāhmana by birth; fifth child of Jamadagni and Renukā. He alone out of his five brothers agreed to belicad his mother at the command of his father as the mother had entertained impure thoughts. The father pleased with the obedience of his son, offered him a boon and Parashurāma asked for the restoration of his mother's life in all its purity and no recollection of the past impure thoughts she had (see Renukā). Once a Kṣatriya king Kīrtavīrya of 1000 arms visited his father's hermitage and in the absence of Jamadagni was hospitably looked after by Renukā. But in spite of that, at the advice of his minister Candragupṭa, he carried off the sacrificial calf of Jamadagni. Thus infuriated Parashurāma and he vowed vengeance on the

entire Kshatriya race and 21 times cleared the earth of Kshatriyas (see Candragupta); incensed at Rāmacandra for breaking the bow of Shiva at Sitā's Swayamwara, challenged Rāma to a duel but was defeated; presented with an axe (Parashu) by Shiva (see Jamadagni, Kāmadhenu, Kārjavya).

PARĀVASU: see Raibhya and Yava-kru.

PARIKSHIT: son of Uttarā and Abhimanyu; grandson of Arjuna; killed by Ashwatthāman while still in his mother's womb; born dead but revived by Kṛṇa; succeeded Yudhishtira to the throne; cursed to die by snake bite.

PARIVRṬṬĀ: a daughter of Rā brought forth oyster, conch, aineya, sharbuka and different kinds of poisons like Kālakūṭa.

PĀRṬHA: son of Pṛthā or Kuṇṭh. Though the name is applicable to all the sons of Kuṇṭh, it is usually Arjuna who is called thus.

PARVAT: a Devasī; told Nṛga about his having incurred the curse of the Brāhmanas and left for Brahmaloṅka immediately.

PĀRVAṬĪ: is Umā, wife of Shiva; daughter of Himāvat and Menā, practised severe austerities to win Shiva as her husband (see Dēvi, Apamā); attained half the body of Shiva by virtue of the 108 names of Dēvi (Āmbā); wrne with Shiva to look at Mohini form of Viṣṇu, prayed to by Rukmini to get Kṛṇa as her husband; chief of the elves and spirits that wander about the earth; leader of Shiva's attendants, worshipped for wealth and prosperity. She carries in her hands the akshamalā, an image of Shiva, an image of Gaṇesh and the kamaṇḍalu or she carries the padma and the akshasūtra in 2 hands, and 2 hands are in the varada and abhaya poses.

PĀSHU-PAṬĪ: (PASHUBHARATA): (i) a name of Rudra or Shiva as the Lord of all Creatures, brought to earth the arts of music, dancing and dramatic art. According to the SHATAPATHA BRĀHMANA, Rudra agreed to be born in order to punish Prajapati for casting lustful glances on his own daughter. Rudra took the form of an animal and attacked Brāhmā; (ii) presiding deity fire; wife Svāhā; Shiva in this form is the embodi-

ment of fire.

PAṬĀNJALI: the founder of the Yoga philosophy.

PAULOMA: a powerful, ferocious and cruel Daitya or demon born to Pulomā and Kashyapa; killed by Arjuna.

PAUNDRĪKA: a pretender, set himself in opposition to Kṛṇa; being a Vāsudeva, assumed the insignia and style of Kṛṇa; killed by the latter.

PAURAVAS: descendants of Puru of the Lunar race.

PĀVAKA: means pure, clear, shining; a name of Agni, Surya and other gods.

PAVANA: God of Wind; father of Hanumān.

PHĀLGUNA: Arjuna.

PINĀKI: (i) the bow of Shiva is Pināka; hence Shiva is Pināki, (ii) one of the 11 Rudras; an epithet of Maheshwara; married Satī; has the bull for his riding animal; guardian deity for the north-east.

PINGALĀ: reddish-brown, yellow, gold coloured; a name of (i) Shiva's attendant; (ii) Surya; (iii) a Yaksha; (iv) a Dānava; (v) a serpent demon.

PISHACĀS: are evil spirits; semidivine beings governed by Shiva, three steps inferior to the Rākshasas; harass children; blessed by the Creator to assume any shape at will; move about at Sandhyā time (dusk); frequent deserted places, road crossings, doorways, trees or roadsides, etc.; Pishācānani gaṇas are 16 in number.

PISHĀCI: a female Pishaca.

PISHITĀSHAN (PIŚITĀDAS): carnivorous imps, aerial beings with hands and feet at the back, live on the blood shed in the battle field.

PIṬĀMAHA: Bhisma, the paternal grandfather; a patriarch.

Pramadavarā as wife for Ruru (see Pramadavarā).

PRAMAṬHAS: Fiends attendant on Shiva; companions of Śkaṇḍa.

PRĀPTI: (i) power of obtaining everything; one of the attributes of Śaṁbhva; (ii) wife of Sīma; (iii) daughter of Jarāsaṁḍha; wife of Kaṁsa

PRASATYA: a leader of Rākshasas; Hanumān visited his palace and burnt it; warned Rāvana of the impending war between him and Rāma unless Sītā was returned, assured Rāvana that single handed he could destroy Rāma's monkey host; instigated Rāvana and told him that he should be the sole ruler of Lankā; on Rāvana's order went to Kubera and demanded Rāvana's wealth of him; informed Rāvana that Kubera had left Lankā; sided with Rāvana in his battle with Kubera; fought with Arjuna and got killed.

PRASENA: a son of Nighna, brother of Satrajit; killed by a lion because of the Syamantaka jewel in his possession.

PRASUSRUKA: son of Manu; father of Aṁbārisha.

PRASŪTĪ: daughter of Manu; wife of Dakṣa.

PRATĪPA: father of Śaṁtanu; accepted Gangā as his daughter-in-law; Mahābhīsha chose to be born as his son Śaṁtanu.

PRATYUŚĀ: a female attendant or consort of Sūrya.

PREMLOCĀ: a heavenly nymph sent by Indira to beguile sage Kanḍu; bore him a daughter called Mīnāsī (see Mīnāsī).

PRETA: evil spirits and ghosts who after having left the world of living beings but not having reached liberation or re-incarnation into new beings; attendants of Shiva; are themselves in a state of suffering or in constant pain, haunt cemeteries and crematoriums.

PREYĀ: wife of Aḍbhuta.

PRĪTĪ: (i) wife of Kāmaḍeva, the God of Love;

(ii) daughter of Dakṣa; wife of Pulastya; (iii) wife of Aṅgiras.

PRIYAVRATA: a son of Brahṁā and Shatarupā; married Barhiṣmaṇ, daughter of Vishwakarmān.

PRṢNI: (i) a VEDIC goddess representing the mottled storm cloud; (ii) earth as the mother of Maruṭ; (iii) Devaki in the epoch of Swāyambhuva Manu; was engaged in TAPAS with her husband for 12,000 divine years and to them was born Hari called Prṣnigarbha; a class of Rās; (iv) wife of King Sutaṣas who in an earlier birth was Devaki, the mother of Kṛṣṇa.

PRṬHĀ: a name of Kuntī.

PRṬHIVĪ: conceived as a wife and usually shown with her husband Dyāvā (heaven). The heavens bring rain and the earth bears the seeds; earth personified and endowed with a motherly trait; identified with Sūrya and Kṛṣṇa; when Mahādeva asked who was to receive his seed for the birth of Śkaṇḍa, the gods mentioned Prṭhivī's name, cursed by Umā to remain childless; was prayed to by Kaushalyā for the protection of Rāma during his exile; kept fresh the flowers fallen from Sītā's hair when she was abducted by Rāvana; received Sītā back in her womb (see Sītā).

PRṬHU: a mythical king, sprang from the right hand of Vena (see Vena). During his reign the earth yielded crops in plenty, kusha grass was of gold; when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gandharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Shukra was his priest; Vālakhilyas his counsellors; the Sāraswatās (see Sāraswatā) his companions; Garga his astrologer; Suta and Māgaḍha his punegynists; was the first Kṣhatṛiya king; from him the earth came to be called Prṭhivī; considered as the 9th incarnation of Viṣṇu.

PULAHA: one of the 21 Prajāpatīs and one of the ten mind-born sons of Brahṁā, born of his navel; married Kardama's daughter Gati; praised Shiva to destroy Tripuram; father of tigers, Kimpuruṣas, lions, Yakṣas, etc.; came to the sacrifice of Parāshara to save Rākshasas; visited Bhṛṣma

PITĀMBARA: (i) Viṣṇu, the yellow robed; (ii) Buddha.

PITṚ: the first progenitors of the human race, ancestors burnt or buried with proper rites are considered equal to gods as they become immortal and share in the life of gods.

PĪVAN: a spiritual daughter of Barhiṣad Pitṛ; wife of Veṇḍharṣa.

PĪVARA: fat, stout; one of the seven Rās under Manu Tāmasa.

PĪVATĪ: the mind-born daughter of Pitṛ Dharma Murtidharas, became the wife of Shuka who was the son of Kṛṣṇa Dwaipāyana; mother of Kirtumati

PRABHĀ: means splendour, radiance, beautiful, (i) light personified as the wife of Surya or as the wife of Kalpa, mother of Prātar, Madhyamdaya and Sāyana; i.e. morning, midday and evening; (ii) Durgā, (iii) a sage of the race of Atri, (iv) daughter of Swarbhānu, wife of Ayu; mother of Nahuṣa; (v) one of the Devis serving Soma, (vi) one of the Matṛis attendant on Skanda.

PRABHĀSA: (i) one of the 8 Vasus; (ii) son of Prajāpati Prabhāta; his wife was the sister of Brihaspati; their son was Vishwakarma.

PRĀCETASAS (PRACETAS): (i) collective name of 10 sons of Prācinabarhiṣa and Sāmudri; burnt all the plants as the earth was overgrown with vegetation till Viṣṇu offered Mānā as a wife to them; gave birth to Dakṣha (see Kandu); (ii) a Prajāpati after Āngiras

PRADHĀ: daughter of Dakṣha; wife of Kashyapa; mother of 8 or 13 Apsarās and 10 Deva-Gaṇḍharvas.

PRADĀ: means beautiful to behold; a name of a Gaṇḍharva.

PRADYUMNA: son of Kṛṣṇa and Rukmini; manifestation of Kāmadēva, the God of Love; reborn as Pradyumna after being reduced to ashes by Shiva's fiery glance; was carried off by the demon Sāmbara when only six days old and thrown into the sea. He was swallowed by a fish who on being caught was brought to the

palace of Sāmbara. When the fish was cut open, Pradyumna was discovered. Māyādevī of Sāmbara's household took care of him and married him. Māyādevī was a personification of Rati, the goddess of desire and Kāma's wife; Pradyumna was killed in a drunken brawl at Dwārakā in the presence of his father (see Māyāvati).

PRAGASHA: a Rākṣas who threatened to devour Sitā if she did not accept Ravana.

PRALĀDA son of a Daitya Haranyakashipu, father of Bali, devotee of Viṣṇu, Viṣṇu took the Nṛsimha avatar to save him from his father (see Hiranyakashipu)

PRAJĀPATI (i) a progenitor or a creator; the Lord of all creatures, mostly identified with Brahmā; issued from the primordial egg, (ii) an honourable appellation of the king, (iii) father of the Vasus; (iv) Shiva, (v) Viṣṇu; (vi) title of various Rās

PRAJĀPATYA: a man who arose out of Dasharatha's yajña. He carried a golden bowl full of milk-rice pudding and asked Dasharatha to give it to his queens so that they begot sons

PRAKĀSHA: messengers of Viṣṇu.

PRAKRĪTI: Nature, personified will of the Supreme prototype of the female sex; identified with Māyā or illusion.

PRALAMBHA: an Asura son of Danu; friend of Kaṭasa; killed by Kṛṣṇa.

PRAMADAVARĀ (PRISHADAVĀRA): wife of Ruru; daughter of Vishwavasu and Apsarā Menakā; brought up by Rāi Sthulakasha; killed by a snake a few days before her marriage; Ruru was inconsolable; Vishwavasu, the king of the Gaṇḍharvas and other gods obtained from Dharma, the God of Justice, her life back on the condition that she would be resuscitated back to life against half of Ruru's un-lived life. Ruru agreed and married Pramadavarā.

PRAMAṬI: (i) an incarnation of Viṣṇu; (ii) an Asura minister of Vibhiṣa; took the form of a bird and found out the strength of the Rākṣasa army; (iii) son of Cyavana and Sukanyā; father of Ruru by Apsarā Ghrāci; demanded

Pramāḍavarā as wife for Ruru (see Pramāḍavarā).

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PRĒTHU: a mythical king, sprang from the right hand of Vena (see Vena). During his reign the earth yielded crops in plenty, kusha grass was of gold, when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gandharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Shukra was his priest; Vālakhilyas his counsellors; the Śārasvatīs (see Śārasvatī) his companions; Garga his astrologer; Suta and Māgadha his panegynists, was the first Kṣatriya king; from him the earth came to be called Prēthvī, considered as the 9th incarnation of Viṣṇu.

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while he lay on his bed of arrows.

PULASTYA: (i) the fourth *Prajāpati* after *Kratu*; one of the mind-born sons of *Brahmā*; ancestor of *Kuvera*, *Rāvana*, *Rākshasīs*, monkeys, *kinnaras*, *yakshas*; (ii) a name of *Rāvana*, (iii) one of the seven sages; married *Kardama's* daughter *Havirbhū*; father of *Agastya* and *Vishrvas*; prevailed upon *Parāshara* to end his *Rākshasa* sacrifice, came to the investiture of *Skanda*, visited *Bhīṣm* on his arrow bed, *Vishwa* was his mind-born son, born as a result of a curse. Once *Pulastya* was residing in the hermitage of *Rajaśi Tṛṇvindu*. Many maidens used to disrupt his penances and he cursed them saying that in future any girl who stood before him would become pregnant. The daughter of *Tṛṇvindu* did not hear the curse and went before him and became pregnant. On finding out his daughters condition, *Tṛṇvindu* requested *Pulastya* to marry her. Thus was born *Vishwa*. (see *Tṛṇvindu*).

PULOMĀ: (i) a daughter of *Vaiśvānara* and wife of *Kaśyapa* (*Marici*), her progeny after her were called *Paulomīs*; (ii) wife of *Bhṛgu*, first betrothed to *Pulomān*. In *Bhṛgu's* absence the *Rākshasa Pulomān* abducted her away and her child *Cyavana* dropped from her womb and *Pulomān* was instantly converted to ashes (see *Cyavan*).

PULOMĀN: father of *Shaci*, wife of *Indra*. *Indra* killed *Pulomān* to prevent him from cursing him as he had ravished his daughter and carried her away; an *Asura*, son of *Danu*, followed *Vṛtra* in his battle with *Indra*; fought with *Anila* or *Agni* in the *Devāsura* war; abducted *Pulomā*, wife of *Bhṛgu* (see *Pulomā*).

PUNDIRIKĀKSHA: *Viṣṇu* as the low-eyed.

PUNDIRIKĀ: an *Apsarā*, danced before *Bharata* at the request of *Bharadvāja*.

PURĀṆA: (i) a *Kaushika* and a sage, a son of *Vishvāmitra* (ii) a gana of the *Pishācīs*, plump and lovers of deserted residences with downcast eyes, dwarfish; (iii) *Shiva*.

PURĀṆDARA: *Indra* of the *Vaiṣvavata* epoch, 1000 eyed.

PURUCĀNA: messenger of *Duryodhana* sent to burn the house of *Iac* built for the *Pāndavas* on the orders of the *Kauravas*; got burnt in it by *Bhīma* as his intentions were discovered in time.

PURU: means much, many, abundant; (i) the ancestor of the *Kauravas* and the *Pāndavas*, sixth king of the Lunar race, youngest son of *Yayāti* and *Sharmisthā*, agreed to take on the curse of old age pronounced on *Yayāti* by *Shukra* (see *Yayāti*), (ii) son of *Manu Cākshusa* and *Nadvata*; (iii) descendant of *Iakṣvāku*

PURUṢA the Supreme Being as the original eternal man, identified with *Brahmā*, *Viṣṇu*, *Shiva*.

PURUṢA-NĀRĀYANA *Brahmā*, the original male

PURUSA (i) a leader of *Khara's* armies; attacked *Rāma*, (ii) son of *Cākshusa Manu*; (iii) name of *Garuda*.

PURURAVĀS: also called *Aila*, *Aida*; parentage contestable; believed to be the son of *Buḍha* and *Ilī*, mythical beings connected with the sun and the dawn; got enamoured of *Apsarā Urvashi*. She agreed to live with him on the condition that she never saw him undressed. Many years passed and the inhabitants of *swarga* were anxious for her to return to heaven. Aware of *Urvashi's* condition for living with *Pururavās*, they brought a flash of lightning at night when he was undressed which revealed him to her in his nakedness. She left him and went back to heaven.

PURUṢOTTAMA: a superior man; Supreme Spirit; a title of *Viṣṇu*.

PUṢAN (PUṢA): (i) a vedic deity of undefined character; identified with the sun; also called *Pushan*; (ii) the name of a god, of a division of a day; *Vasu*; (iii) a son of *Aditi*, childless; laughed at *Shiva* at *Dakṣha's* sacrifice; deprived of his teeth; (iv) an *Aditya*, the name of the sun; (v) the god on the brows of the *Vāmana* avatar of the Lord when he showed his true form to *Bali*, worshipped by *Dāndins*; present at the birth of *Arjuna*; fought with *Kṛṣṇa* and *Arjuna*; came to the investiture of *Skaṇḍa*. Associated with *Bhaga* and *Indra*; protects animals and men from the dangers of the road; guides the dead; god of cattle, fecundity and herds; associated with

semen and marriage ceremonies; nourisher of all the creatures created by Prajāpati; brother of Indira; lover of his sister Surjā; perpetuates the cycle of day and night; he is toothless and feeds on gruel and is therefore, called Karmabhaḍa, the gruel eater. Reasons for his being toothless are many. (a) Rudra excluded from Dakṣha's sacrifice, pierced the offering with an arrow. A portion of this offering was taken by Puṣan which broke his teeth; (b) another story says that he lost his teeth while eating the offering in a sacrifice held when Rudra attacked Prajāpati Brahmā to prevent him from committing incest with his daughter; (c) In the MAHABHARATA, Rudra ran upto the god in rage at Dakṣha's sacrifice and with his foot broke Puṣan's teeth, (d) in the PURANAS, Virabhadra, a manifestation of Shiva broke his teeth. Also called Aguhya, meaning, not to be concealed.

PUŠKARA: (i) brother of Nala to whom the latter lost his kingdom; (ii) son of Bharata and thus a nephew of Rāmacandra; (iii) Kṛṣṇa; (iv) son of Varuna

PUŠPADANTA: the chief attendant of Shiva; cursed by Shiva to become a mortal for listening

to his conversation with Pārvatī and talking about it afterwards; given to Skanda as a companion; the emissary of Shiva sent to the Dānava Śhaṅkha-cuda with a request to return the kingdom of Gods or else to face destruction.

PUŠPŌTKATA: a Rākṣasi; daughter of Sumālī and Ketumatī, mother of Rāvaṇa and Kumbhakaṇṇa.

PUŠTĪ means a well nourished condition, plumpness. (i) daughter of Dakṣha, wife of Dharmā; gave birth to Smaya; (ii) a Śakti, (iii) a goddess enshrined at Devaḍāruvana (a forest of Cedar deodar), (iv) one of the 16 matrīkas; (v) wife of Gaṇeśha, (vi) form of Śaraḍwajā; (vii) form of Dakṣhīyaṇi

PŪṬANĀ. (i) a female Rākṣasi; daughter of Bala; tried to suckle infant Kṛṣṇa to death but was herself suckled to death by Kṛṣṇa, (ii) one of the mātṛs attending Skanda; (iii) a Yogini; (iv) a disease in children.

PUŠTĪ (i) son of Vāsuḍeva and Madirā, (ii) a god of the Rohita gana, a son of Dhruva

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RĀDHĀ, RADHĪKĀ: (i) foster mother of Karna; (ii) wife of a cowherd Ayanaghoshā; the favourite mistress of Kṛṣṇa; worshipped as an incarnation of Lakṣmī; a mythical character of a human soul drawn to the pure divine love of god; also identified with Dakṣhīyaṇi.

RAGHU, RAGHUPATI: a king of the Solar race; son of Dilīpa; father of Aja; grandfather of Daśaratha; great grandfather of Rāmacandra.

RĀHU & KETU: (i) a planet; (ii) a Daitya, son of Vipracitti and Sindhikā; brother of Māyā, causes the eclipse by periodically swallowing the moon and the sun, thus obscuring their rays; has four arms, lower part ends in a tail. When the amṛta was churned from the milky ocean, he impersonated as a god and drank some of the nectar and was thus immortalised before the sun

and the moon discovered the fraud. As a punishment, they cut off two of his arms and head. His head is represented by that of a dragon and the lower part of his body by a tail which is called Ketu. To avenge the sun and the moon, he periodically swallows them. In astronomy, Rāhu is the ascending node and Ketu the descending node. Rāhu is the guardian of the South-West quarter.

RĀHULA: son of Gautama Buddha who is considered as one of the avatars of Viṣṇu.

RAIBHYA: a sage; friend of Bharadvāja; had two sons called Arvavasu and Parāvasu. Bharadvāja's son Yavakṛta attempted to seduce the daughter-in-law of Raibhya. Raibhya created a Rākṣasi who slew Yavakṛta. Bharadvāja cursed Raibhya to be killed by his elder son. As a result

of the curse, Parāvasu mistook his father for an antelope as he was walking at night covered with the skin of an antelope and killed him, Parāvasu's brother prayed for the remission of his brother's guilt in spite of Parāvasu unfairly charging his brother for the crime. The gods pleased with Parāvasu's devotion restored Rābhya to life and drove away Parāvasu; among the Rās who visited Bhīṣma on his bed of arrows.

RAIVATA· (i) son of Rava and Ravata, had a daughter called Revati who was so beautiful that he did not consider mortals worthy of her. To find her a husband, he approached Brahmā and on his advice bestowed her upon Balarama; (ii) son of Surya, also called Raivanta.

RĀJAMĀṬANGI· a goddess of black complexion, seated on rubies with legs resting on a lotus. Her hands play the veenā while she listens to a parrot

RĀJARŚI a Rśi of the royal caste, a Kshatriya who, through pure and holy life on earth has been raised as a saint or a demi-god to Indra's heaven, e.g. Vishwāmitra.

RĀJĪ, son of Ājus; father of hundred sons. Once when the gods and the Asuras were at war, Brahmā declared the whichever side had Rājī would win the war. The Asuras were the first to seek him but declined to accept his condition of making him their king when the victory was secured. But the gods agreed to his condition. When the Asuras were defeated in battle, he became the king of gods and Indra paid him homage. When Rājī returned to his capital, Indra became his deputy but on the death of Rājī Indra did not acknowledge the succession of his sons.

RAJANI: consort of Surya

RĀKĀ: (i) a Rākshasi; daughter of Sumāh, mother of Khara and Shurpanakhā; wife of Viśhrāvas; came to the investiture of Skānda; (ii) a vedic goddess invoked with Suvālā and Śarasvatī; a rich and bountiful goddess; a goddess presiding over the full moon; (iii) daughter of Aṅgiras and Smṛti; (iv) wife of Dhātṛi and mother of Prātr̥i.

RĀKSHASA: evil spirit which originates from different sources. Descendants of Pulastya; from the foot of Brahmā; descendants of Kashyapa

and Khasia; offsprings of Nīrti and Adharma; from a daughter of Daksha, etc. They devour human beings, animate dead bodies, disturb sacrifices and afflict mankind with many atrocities; wander at night; change their form at will, look fearful with flaming eyes; sharp prominent teeth and with an unusual long tongue

RĀKSHASI: a female Rākshasa.

RAKṬA-CĀMUNDĀ, also called Yōgeshwari, is a goddess permeating throughout the moveable and immovable world, carries in her hands the khadga, musala, hala and pātra.

RAKTAVĪYA, RAKTAVĪRYA· an Asura whose every drop of blood created a new Asura. Goddess Cāmundā (Devī) put an end to him by drinking his blood and devouring his flesh.

RĀMA, RĀMACĀNDRA: though Parashurāma and Balarama are also called Rāma, the name mostly is applied to Rāmacāndra, the eldest son of King Dasharatha of the Solar race. He is the seventh incarnation of Viṣṇu and his life story is given in the RĀMĀYANA. Viṣṇu incarnated himself as Rāma to save the world from the demon Rāvana. (see Dasharatha, Jātāyu, Kaikeyī, Māncra, Rāvaṇa).

RAMĀ: Lakshmi, goddess of fortune and goodwill.

RAMBHĀ: father of Asura Mahiśa, brother of Karāmbha.

RAMBHĀ: (i) a nymph produced at the churning of the milky ocean; sent by Indira to seduce Vishwāmitra but he cursed her to become a stone. Rāvana ravished her even after being told that she was the wife of his nephew Nala-Kuvera; (see Nala-Kuvera); daughter of Pradhā, danced at the birth of Arjuna and in the court of Kuvera and Indra; (ii) an aspect of Devī said to grant all the desires of her votaries; a handsome face, 4-armed, seated on an elephant, carries in her hands the kamāṇḍalu, akshamālā, vajra and aṅkusha.

RAṬI: means pleasure, enjoyment, delight (i) daughter of Daksha; wife of Kāmadeva, the God of Love; goddess of pleasure and desire (see Kāmadeva); (ii) an Apsarā; (iii) Shiva.

RĀTRĪ: the sister of Uśā; invoked jointly with

Uśā; both are daughters of heaven; invoked by Kaushalyā to look after Rāmacandra during his exile; invoked by Sitā as a witness to her purity before the underwent the fire ordeal.

RAUCYA: the 13th Manu.

RAUDRA: Kārtikeya, the god of war; descendant of Rudra.

RAUDRI: Devī, has a black face and a terrifying look, a draped in red clothes.

RĀVAṆA: the demon king of Lankā; half brother of Kuvera whom he expelled from his kingdom; son of Viśhrāvas and Nikāśī, husband of Maṇḍodari; ravished Rāmābhā, the wife of Nalakuvera; cursed to die if he took a woman against her wishes. Therefore, he kept Sitā, the wife of Rāmacandra, in an Ashokavana (forest of *sharada indica*), hoping for a change of heart (see Nalakuvera, Rāmābhā). Brahmā pleased with his devotions made him invulnerable to gods and demons, Gāṇḍharvas, Kinnaras, Asuras, Yakshas, Rikshasas, serpents, Bhūtas but he despired to ask for protection from men; was doomed to die because of a woman (see Vedavati). For abducting Sitā, the wife of Rāmacandra, he was killed by the latter in a battle (see Sitā); named Dasha-griva because he had ten heads.

RAVI: Surya, the sun god, one of the 12 Ādityas.

RAVISHU: Kāmādeva.

REṆUKĀ: daughter of king Renu, wife of Jamadagni; mother of Parashurāma (see Parashurāma); mother of five sons; had amorous thoughts on seeing Citraratha, the Gandharva king while he was sporting with his wife; Jamadagni was furious and ordered his sons in turn to behead her. Only Parashurāma agreed to do so; later restored to life.

REVĀ: (i) wife of Kāma, the God of Love; (ii) wife of Karna.

REVAṆṬA: son of Surya and Sanjñā.

REVAṬĪ: (i) daughter of Raivata; married Balarama (see Raivata); (ii) a demon of disease.

RĪBHU: a Rāi cast into the well by the Asuras

and lay there for ten nights and 9 days until rescued by Ashwins; supposed author of RĠG-VEDA.

RĠBHU: means skillful; (i) an epithet of Indra, Agni and Āditya; (ii) son of Brahmā; one of the four Kumaras; heard the viśnu PURĀṆA from Brahmā and communicated it to Priyavrata; (iii) a class of gods created by Bhṛgu to put down the Pramatha and other ganas in Dakṣa's sacrifice.

RĠBHUS, RĠBHUS: Sudhanwan's three sons: Rābhu, Vibhu (Vibhvan) and Vaja; dwell in the Solar region; are the artists who fashioned the chariot and horses of Indra; fashioned the cow of Bṛhaspati. Ashwins made their parents young again for assiduous performance of good works; attained immortality by performing will skill a large number of propitiatory rites; drink Soma; (ii) gods of the Vaisvavata epoch; came to Dwārakā with other gods to ask Kṛṣṇa to go back to Vāṅkṣiṭha.

RĠSHARAṬH: father of Bālī and Sugriva; also considered their mother; born from the teat of Brahmā; brave ruler of monkeys. To fight his own shadow, he once jumped into a lake and was converted into a beautiful woman; was ravished by Indra and Surya; gave birth to Bālī from Indra and Sugriva from Surya; got changed back into a male, Brahmā gave him the right to rule the monkeys of Kāśikīṇḍhā.

RĠSABHA, RĠSABHA, RĠSHABHA: means morality. (i) a cannibal; (ii) son of Nābhu and Meruvati (Sudevī), eldest son was Bharata; (iii) the first Jan Tirthāṅkara, (iv) a sage about whose welfare Arjuna is asked by Yudhiṣṭhira; (v) a follower of Vṛtra in his battle with Indra; (vi) son of Indra and Paulomi; (vii) a manifestation of Hari; (viii) a play mate of Kṛṣṇa; (ix) a son of Kushagra; (x) identified with the sun; (xi) a son of Aṅgras, (xii) a Dānava; (xiii) a vānar chief, told Aṅgada that he will be able to cross the sea 40 yojanas at one jump; Rāma asked him to protect the southern side of the vānarsenā; attacked Rāvaṇa by throwing mountain tops at him; was vanquished by Rāvaṇa; attacked Kumbhakarna but Kumbhakarna pressed his arms under him and blood started coming out of his mouth and he fell on earth, injured by Iḍrajit.

RĠSIS, RĠSHI: (i) Rāi-putra, a title given to those

monkeys who were sent by Sugriva to look for Sita, (ii) authors and singers of Vedic hymns. Orders of Rsis are: Devarsi, Brahmarshi, Rishab, Maharsi, Paramarsi, Sutarshi and Kandarshi. Their number varies according to different accounts. The seven great Rsis popularly called Saptarshi are represented in the sky by the seven stars of the Great Bear and as such are called Riksha and Citrashikhandins. The list of the seven Rsis varies according to different accounts. According to a popular list, they are: Attri, Bhrgu, Kutsa, Vasistha, Gautama, Kashyapa, Angiras. According to BRHADARANYAKA UPANISAD: Gautama, Bharadvaja, Vishwamitra, Jamadagni, Vasistha, Kashyapa, Attri. RG-VEDA list Kutsa, Attri, Rbhu, Agastya, Kushikas, Vasistha, Vysa. ATHARVAVEDA list is very long and includes: Angiras, Agastya, Jamadagni, Attri, Kashyapa, Vasistha, Bharadvaja, Gavisthira, Vishwamitra, Kutsa, Kakasvat, Kanva, Medhastiri, Trishoka, Ufina, Kavya, Gautama, Mudgala. According to PADMA PURANA, the seven Rsis are: Marici, Attri, Angiras, Pulaha, Kratu, Pulastya, Vasistha and their wives respectively are: Sambhuti (fitness); Anasya (without spite); Lajja (modesty); Kshama (forgiveness), Sannati (humility); Priiti (love), Arundhati (faithfulness).

other sons.

RTWIKS: are priests participating in vedic sacrifices.

RICIKA, RCIKA. (i) son of Urva; father of Jamadagni; husband of Satyawati and a direct descendant of Bhrgu Satyawati's father, the king of Kanya-Kubja was unwilling to give his daughter in marriage to an old man but agreed to do so on the condition that Ricika bring him 1000 white horses, each having one black ear. These horses Ricika obtained from Varuna; married Satyawati (see Satyawati). Obtained sacrificial food for his wife and mother-in-law for them to produce sons. The food was exchanged by the mother and daughter with the result that Satyawati's son was born a terrible Kshatriya (Vishwamitra) and her mother gave birth to a Brahman Jamadagni whose son was Parathurama, asked for his eldest son to be the sacrificial animal for Ambarish's sacrifice but he refused to sell his son (see Ambarish), (ii) a son of Shikhandi; (iii) an avatar of the 18th Dwipara; (iv) a son of Sutara, the Lord of the second Dwipara; (v) a man who married the eldest sister of Vishwamitra and had three sons by her.

RIDHI, RDDHI: (i) Means prosperity, success, wealth, abundance; wife of Kuvera, the God of wealth; (ii) a name of Parvati and Lakshmi.

RIPUMARI-DUGRA: one of the nine Durgas; of red colour and with a terrifying look; effects the destruction of enemies. One hand carries the trishula and the other is in the tarjani pose.

ROHINI: (i) daughter of Daksha and Saurabhi, mother of Kamadhenu, the cow who fulfilled all wishes, (ii) daughter of Daksha, the favourite wife of Soma; (iii) Vasudeva's wife, mother of Balarama; committed Sati at the death of her husband; (iv) one of the wives of Krishna; (v) daughter of Hiranyakashipu.

ROHITA: (i) a Vedic deity probably fire or the sun; (ii) son of king Hariscandra.

ROMAPADA: Lomapada.

RUCI: means lustre, splendour, beauty; (i) a Prajapati, husband of Akuti; father of Yajna, Suyajna and Manu Raucya; (ii) son of Vishwamitra; (iii) a Daitya. (iv) an Apsara.

RSYASHRINGA, RSYASRNGA: a hermit, son of Rsi Vibhāndaka, brought up in the forest by his father and had never seen another human being. His birth is mythical. Rsi Vibhāndaka saw Apsara Urvashi while having his ablutions in the river and his semen dropped into the water. This was drunk by a hind who had come to drink water. The hind was actually a Devakanyā (the daughter of gods) cursed by a Brahmana to be born as a hind and to be freed from the curse on giving birth to a Muni. This hind begot the son of Vibhāndaka who was therefore, born with a horn on his head and named as such. When Rsyashringa reached manhood, there was a great drought in the country of Anga and its king Lomapada was advised to marry his daughter Shantā to him to end the drought. A large number of damsels were sent to bring him to his country and Rsyashringa was surprised to find that women existed. On his marrying the king's daughter, rain fell and the drought was removed. Shantā, according to some authorities was the daughter of Dasharatha, adopted by Lomapada. Rsyashringa performed the sacrifice for Dasharatha for the birth of Ramachandra and

RUDRA: (i) a vedic god of storm; father of Rudras or the Maruts; a destructive deity, brings about disease and death but also possesses healing properties. Later developed into Shiva, the God of Destruction. According to Viṣṇu Purāṇa, sprang from the forehead of Brahmā and divided into the male and the female at the command of Brahmā which further divided into eleven persons each. The eleven Rudras are also believed to be the sons of Kāshyapa and Saurabhu. Brahmā desirous of having a son created Rudra who wept seven times and asked for a name to be given to him. His seven names are: Bhava, Sarva, Īṣana, Pātali, Bhūma, Ugra, Mahādeva. These are the seven manifestations of Shiva; (ii) a class of gods, followers of Shiva; together with the Āṣṭīyas, sprang from the flames of Agni and therefore, Agni is a name of Rudra; all that burns is Rudra; the embodiment of the sun, wife is Suvratālī; son is Shani (Saturn) the slow mover, Rudra is the great fear due to which the wind blows, the sun shines, the fire and other elements do their work. It is the anger of Rudra that is worshipped and is given various names. Caṇḍī (wrathful); Caṇḍikā (fury); Bhūma (furious), Ugra (fearful); Ghor (terrible); Vibhīṣana (frightful).

RUDRĀMŚHA-DURGĀ: one of the 9 Durgās,

dark coloured, wears red garments, rides a lion; carries in her hands the shula, the khadga, the shankha and the cakra.

RUDRĀNĪ: wife of Rudra; Durgā.

RUKMIN, RUKMĪ: king of Viḍarbha, son of Bhīsmakṛ (Bhīsmaka); a brother of Rukmini, the wife of Kṛṣṇa. Pursued Kṛṣṇa with his army when he eloped with Rukmini but was defeated by him, offered his services both to the Pāṇḍavas and the Kauravas but was rejected by both; died at the hands of Balarāma.

RUKMINĪ, sister of Rukmin, daughter of Bhīsmakṛ; was in love with Kṛṣṇa but her brother opposed her marriage to him as Kṛṣṇa had slain his friend Kamsa. Betrothed to Shishupālā, the king of Cedi, eloped with Kṛṣṇa on her wedding night and married him in Dvārakā, chief wife of Kṛṣṇa; bore him ten sons and a daughter, immolated herself on his funeral pyre.

RUMĀ: wife of Sugriva, the king of monkeys.

RURU: a Brāhmana, husband of Pramādwatī (see Pramādwatī); son of Pramati and Apasāḍ Ghṛuḥa, father of Shaunaka, enemy of snakes

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SABALĀHWAS: the 1000 sons of Dakṣha; dissuaded by Nārada from begetting sons.

SADĀSHIVA: Shiva possessed of three energies personified as Sarasvatī, Lakṣmī and Umā, the wives of Brahmā, Viṣṇu, Rudra and are considered as different manifestations of Shiva himself.

SĀDHU: a man irreproachable in character, kind, willing, obedient, straight-forward, virtuous.

SĀDHYAS: inferior deities who dwell between heaven and earth. They are Mānas (mind); Māyā (thought); Prāṇa (life); Mānā (man); Apāna (digestive breath); Viryavān (brave); Vibhu (powerful); Haya (horse); Naya (prudent); Hamsa (swan); Nārāyaṇa (refuge of man); Prabhu (lord).

SADVOYATA: a form of Rudra-Shiva, the northern face which is white; represents mind, corresponds to the elixir Soma, to the element water, sense of taste, and the sex organs. His colour is of the Jasmine flowers, the full moon or the mother of pearl. He holds the Vēpas and a rosary and his hands show the gestures of granting boons and removing fear.

SĀGARA: (i) Surya; (ii) Ocean; (iii) King of Ayodhyā of the Solar race. His father, King Bāhu was exiled from his kingdom by Hantayās and he, along with his wives took refuge in a forest. Sāgara's mother was pregnant at that time with Sāgara and a rival wife of Bāhu gave Sāgara's mother a drug to prevent the delivery of the child with the result that the child was born seven years later, after Bāhu died. Sāgara's mother wanted

to ascend the funeral pyre of her husband but being pregnant, she was prevented from doing so by sage Aurva, who predicted that her son, yet to be born would be a valiant monarch. The child Sāgara vowed to exterminate the Haihaya to avenge his father and to regain his kingdom. Aurva gave him the Āgneyāstra, the fire weapon and he fulfilled his vow with its help (see Aurva). Sāgara had two wives: Sumati, the daughter of Kashyapa, and Keshumi. Since neither wife gave him a child, he sought the aid of Aurva who promised that one wife would have one son, and the other 60,000. Keshumi chose one son and he was called Asamanjās (see Anshumat). Sumati had 60,000 sons. Asamanjās grew up into a wild, immoral youth and his father abandoned him. But the 60,000 sons of Sumati also followed their step-brother's footsteps and their impiety made the gods complain to the sage Kapila and Viṣṇu. When Sāgara performed the Athwamedha yajña, the sacrificial horse guarded by Sāgara's 60,000 sons was carried away to Pātālā. To recover the horse, Sāgara's sons dug a canal to the infernal regions and there they found Kapila engaged in meditation and the horse grazing peacefully. Sāgara's sons presumed that Kapila had stolen the horse and threatened him with their weapons which disturbed the sage and with his fiery glance he reduced the boys instantly to ashes (see Kapila). The ashes and bones of Sāgara's sons were discovered by Anshumat, the son of Asamanjās. He prayed to Kapila to raise the victims by his favour to heaven. Kapila agreed but on the condition that Anshumat's son Bhagiratha brought the celestial Gangā to earth to wash the bones of Sāgara's sons (see Asamanjās, Bhagiratha).

SAGUNA & NIRGUNA: Shiva conceived as Saguna i.e. possessed of attributes, a personal deity who responds to prayer. As Nirguna, he is conceived when in the devotees state of mental, spiritual enlightenment (jñāna), when he is identical with his self.

SAHADEVA: a Pāṇḍava prince; son of Mādrī and Pāṇḍu; mythically the son of Ashwin Kumar (see Mādrī, Pāṇḍu).

SAHASRĀKSHA: an epithet of Indra as the 1000 eyed god.

SAHASRAPĀDA: a R̥ṣi turned into a snake by the

curse of a Brāhmaṇa whom he tried to frighten by placing a snake made of grass before him; was restored to his original self on seeing Ruru who was about to kill him as he had developed an intense hatred of snakes because his wife Pramaḍwarā was bitten by one (see Ruru, Pramaḍwarā).

SAMA (SĀMAN): Viṣṇu

SAMĀNA Shiva.

SĀMBA: son of Kṛṣṇa and Jāmbavatī, carried off Draupadī at the Swayamwara, was pursued by Duryodhana and made a prisoner, Balarāma got him released and took him to Dwārakā where he led a dissolute life, ridiculed sacred things and the devotion of sages. One day his friends dressed him as a pregnant woman and took him to Duvāsā, Vishvāmitra and Nārada, and enquired if she would give birth to a boy or a girl. The enraged sages who knew of the joke, answered that this was Kṛṣṇa's son and not a woman and that he would bring forth an iron club with which the whole Yadu race would be destroyed. Accordingly, Samba produced an iron club which Ugrasena got powdered and thrown into the sea. From the powdered ashes of the club were produced rushes which when gathered turned into swords and were used by the Yadus against each other in a drunken brawl thus killing most of them. One of the pieces could not be powdered. This piece was swallowed by a fish and when found was used to tip an arrow, which arrow the hunter Jara aimed unintentionally at Kṛṣṇa and killed him (see Jara, Kṛṣṇa).

SĀMBARA: (i) a demon also called Dasyu whose many palaces were destroyed by Indira; a mythical personification of drought; (ii) a demon who kidnapped and threw infant Pradyumna into the sea; also employed by Hiranyakashipu to destroy Prahlāda (see Pradyumna).

SĀMBHAVI: Durgā, eight year old.

SĀMĀKALPA: will, (i) at Benares personified as a son of Sāmākalpā and Brahmanā; (ii) name of a daughter of Dakṣha; wife of Dharmā, mother of Sāmākalpa.

SĀMĀKARṢANA: Viṣṇu, 4-armed, holds the

discus, conch, mace and lotus, sometimes holds the plough and pestle or arrows and matchet in place of the lotus and mace. His colour is light or pink and he is dressed in blue.

SĀMKATĀ: name of one of the 8 yoginis; seven others are Maṅgatā, Piṅgalā, Dhanaṇyā, Bhramarī, Bhadrīkā, Uḷkā, Siddhī, the goddess worshipped

SĀMKHYA, a name of a Vedic R̥si Atri

SAM-NATI: depression, lowness, submission, humility, personified as a daughter of Deva; wife of Brahmādatta or as a daughter of Dakṣha, wife of Kṛatu

SAMPĀTĪ: (i) a mythical bird, son of Gatuda; brother of Jatāyu, (ii) a Kuru warrior.

SAMTANA one of the Mattis attendant of Śhaṇḍa.

SAMTOSĀ: sans fiction, contentment, personified as a son of Dharina and Tuṣita, one of the Tuṣita

SĀMVARNĀ: (i) a king, son of R̥kṣhā; husband of Tāpū; father of Kuru, (ii) a Vedic R̥si.

SANAKA, SĀNANḌA, SANĀTANA, SANAT-KUMĀR, the mind-born sons of Brahṁā.

SANDHYĀ twilight personified as the daughter of Brahṁā; wife of Shiva. When Brahṁā attempted to do violence to his daughter, she turned into a deer. Brahṁā pursued her through the sky in the form of a stag. Shiva, who witnessed this, shot an arrow and cut off the stag's head which remains in the sky in the 5th mansion called Mṛgashīrṣā and the arrow in the 6th lunar mansion called Arḍhā

SANDHYĀ: goddess Devi, worshipped as a year old baby.

SANDHYĀ-BĀLĀ: the demons who are most powerful at twilight

SĀNDĪPANĪ: the man who instructed Balarāma and Balaḍeva in the use of arms, asked as his preceptor's fee that his son drowned in the sea and kept under water by demon Pañcajanā should be restored to him. Kṛṣṇa plunged into

the sea, killed the demon and brought back the child. (see Pañcajanā).

SANJAYA: Dhṛtarāṣṭra's charioteer and minister who went as an ambassador to the Pāṇḍavas before the out-break of the battle of Kurukṣheṭra

SANJĪNĀ daughter of Vishwakarma; wife of the Sun whom she bore three children: Manu, Vaivasvata, Yama and Yami, the goddess of the river Yamunā. The fervour of her husband being too strong, she replaced her handmaid Chhaya (shade) in her place and went to the forest to practice austerities. Vaivasvata, her husband beheld her in the form of a mare and approached her as a horse and thus were born the two Ashvins (see Ashvini kumār, Vishwakarmā).

SANĀKARŚANA: a name of Balarāma.

SANYĀSĪ a Brāhmana in the fourth or the last state of religious life.

SAPTA-MĀTRIKĀ, are the seven mother-goddesses. A demon Aśdhakāsura by his pious practices obtained several boons from Brahṁā, after which he started causing annoyance to gods. He even attempted to eat off Pārvaṭi, the consort of Shiva. Shiva attempted to kill him but every drop of blood of the demon that fell formed another Aśdhakāsura. From the flame issuing from his mouth, Shiva created a Shakti called Yōgeshwari who stopped the blood from falling on the earth. Seven gods sent their Shaktis or female energies to assist Yōgeshwari. These were Brahṁāni, Maheshwari, Kaumārī, Vāishnavī, Varāhi, Indrāni, and Cāmūṇḍā, the Shaktis respectively of gods Brahṁā, Maheshwara, Kaumāra, Viṣṇu, Varāha, Indira and Yama. These mother goddesses have the same ornaments, weapons and vehicles as their male counterparts. Sometimes Yōgeshwari is also included and then the mātrika number eight.

SAPTARŚĪ the seven great R̥sis; their names vary according to different accounts (see R̥si). Once there was a great sacrifice and Agni saw the beautiful wives of the Saptar̥sis and had amorous thoughts towards them. Śwāhā, who had developed passion for Agni came to know of it and taking the form and shape of the six wives of the R̥sis, six times co-habited with Agni but the could

not take the form of Arundhati, the wife of Vasiṣṭha because of Arundhati's conjugal fidelity for which reason she was raised to be the morning star. Some celestials flying in the air, saw Śwāhā going to Agni in the guise of the wives of the R̥sis and they talked scandal with the result the six wives were divorced by their husbands and became Pleiades or Kṛttikēyas. They nursed the infant Skanda and he came to be called Kṛttikēya (see Śwāhā, Skandā).

SAPTA-VADHRI. a Vedic R̥si whose seven brothers did not want him to have conjugal relations with his wife and locked him every night in a cage. He prayed to the Ashwins who enabled him to get out of his cage during the night to visit his wife and return to it at day break.

SARAMĀ: (i) mother of two dogs called Sārameyas, was herself the dog of Indra. The two Sārameyas both had four eyes each and were the watch dogs of Yama. Saramā recovered the cows stolen by the Pānis, (ii) wife of Vibhīṣana, attended on Sītā while in the captivity of Rāvana, (iii) a daughter of Dakṣha; mother of animals; (iv) daughter of Gaṇḍhārva Shūleśa; wife of Kāshyapa.

SĀRAMEYAS: Saramā's children, watch dogs of Yama (see Saramā).

SĀRASA: Suparna, son of Garuḍa.

SARANYŪ: see Saṅyū.

SĀRASWATĪ: (i) a R̥si, son of Dadhici and Śaraswatī (see Dadhici). R̥si Dadhici saw Apsarā Alinibūṣā and his vital seed fell into the river Śaraswatī. Śaraswatī reared the seed in her womb and gave birth to Sāraswatā. Once there was a great drought and Brāhmins were reduced to such straits that they even neglected the VEDAS and thus lost their knowledge. Sāraswatā being the personified son of river Śaraswatī was fed with fish by his mother and thus was able to keep his knowledge of the VEDAS. After the drought was over, 60,000 Brāhmins flocked to him for knowledge of the VEDAS. The Sāraswatā Brāhmins dwell in the Punjab; (ii) son of Atri.

SARASWATĪ: a Vedic deity; a river goddess worshipped as the bestower of fertility and wealth; later considered as the wife of Brāhmā;

goddess of learning, wisdom, speech, art and the sciences; represented as white in colour, graceful in figure with a crescent on her brow and sitting on a lotus, with a book in one hand and the other hand tuning a Veena, a stringed instrument symbolising art and culture or a lotus. According to a Vaiṣṇava tale of Bengal, Viṣṇu had three wives: Lakṣmī, Śaraswatī, Gaṅgā. Finding three wives too many to manage, he transferred Gaṅgā to Shiva and Śaraswatī to Brāhmā, and kept Lakṣmī to himself.

SARVA: a Vedic deity of destruction. The name later came to be applied to Shiva in his manifestation as Rudra. He represents the element earth, the nourisher, the support of life, the hunter. He is considered equivalent of the god of love, wife Viketī, son Angāraka, the planet Mars.

SARVAMANGALĀ: Devī, seated on a lion, four-armed, carries the akṣhaṭṭra, padma, shula, kamaṇḍalu.

SARVABHŪTADAMANĪ: Devī of deep red colour with tusks in her mouth; belly is big, carries the kapāla and the vajra in her two hands.

SARYĀṬA: (i) an ancient king and the 7th son of Manu Viśvasvata; gave his daughter in marriage to Cyavana (see Cyavana); (ii) son of Nahuśa.

SATĀDHANWAN: a Yādava who killed Satrajita in his sleep. Kṛṣṇa avenged his father-in-law's murder and killed him with his discus (see Akruṣa, Kṛṣṇa, Satrajita). Satādhawan was a suitor for the hand of Satyabhāmā, daughter of Satrajita who later became the wife of Kṛṣṇa.

SATĪ: (i) wife of Shiva; daughter of Dakṣha. Dakṣha performed a sacrifice and invited all deities but ignored Shiva, resulting in a quarrel between Shiva and Dakṣha. As a consequence, Shiva's wife Satī, immolated herself on a pyre and became Sāṁ; later reborn as a daughter of Hemavat and Menā; named Umā and married Shiva (see Dakṣha). According to a legend, in the beginning everything was female, except Śhaṅkara—Shiva Brāhmā, Viṣṇu, Dakṣha and other gods performed austerities to invoke Kālīkā, the goddess of Time and asked her to be born of Dakṣha and seduce Shiva; (ii) daughter of Brāhmā.

SARAJITA: son of Nighna; received the Syāmāntaka jewel from Śūrya; when the jewel was lost, Kṛṣṇa found it and restored it to him and in return for his gratitude, Sarajita presented his daughter Satyabhāmā to him in marriage. Saṁpadhanwan was one of the suitors for the hand of Satyabhāmā and he killed Satrajita and carried off the jewel (see Kṛṣṇa, Saṁpadhanwan).

SATYA: true, genuine, sincere, truthful, pure. A name given to Viṣṇu, Rāmānandā, one of the Viṣṇuadevas, one of the 7 Rūs in various Manvāntaras name of Shakti, Durgā, Sitā, Satyawatī, family deity of the Kutsas and Atharvans, daughter of Dharmā, daughter of Nagnajit and wife of Kṛṣṇa and many others.

SATYĀBHĀMĀ: Satrajita's daughter and one of the four chief wives of Kṛṣṇa; induced Kṛṣṇa to bring the celestial Pātāṅga tree for her from swarga; bore Kṛṣṇa ten sons (see Satrajita).

SATYADHRIṢṬĪ: son of Sharaḍwata; grandson of Gautama; also called Nārāyaṇa; father of Urvashu, (see Nārāyaṇa).

SATYAKI: Kṛṣṇa's charioteer; fought on the side of the Pāṇḍavas; killed Kṛṣṇavarman in a drinking brawl at Dvārakā; was himself the victim of the latter's friends.

SATYAVĀN: son of Dharmasena, a king who had lost his kingdom and his eyes and was living with his only son and wife in a forest. Sāvitrī, the daughter of a king Ashwapati chose him as her husband even when she was forewarned that he had only one more year to live (see Sāvitrī).

SATYAVATĪ: (i) daughter of the king of Cedi, Upāncara and Apsarā Adrikā who was condemned to live on earth as a fish. Satyawatī before her marriage met Rūṣi Parāśara while crossing the river Jamunā and bore him a son, Kṛṣṇa Dwaipāyana (see Kṛṣṇa Dwaipāyana); married Shāntanu and bore him two sons: Vicitravīrya and Citrāṅgaḍa, thus a grandmother of the Kauravas and the Pāṇḍavas (see Bhīṣma, Shāntanu, Achodā); (ii) wife of Brāhṁana Rikā; mother of Janādānu; grandmother of Parashurāma (see Rikā). Her husband gave her and her mother a sacrificial food to eat for the birth respectively of a Brāhṁana and a Kṣatriya

son. The sacrificial foods were exchanged and the result was opposite to what was desired (see Janādānu); (iii) wife of Nārada.

SATYA-VRĀṬA: (i) see Tṛthanku, Vishwāmitra; (ii) 7th Manu.

SATYAVRĀṬA: a descendant of Ikṣhwāku of the Solar race; father of Hariscandra; performed many sacrifices to bodily ascend to heaven. His priest Vasīṣṭha declined to perform such a sacrifice. He applied to Vishwāmitra for help who, amidst strong opposition from Vasīṣṭha's sons, and gods, raised him to heaven in his bodily form.

According to the HARIVANSHA, Satyawata when yet a prince carried off the wife of a citizen and for this act was exiled by his father. During the period of his exile, there was a severe famine and he looked after the wife and children of Vishwāmitra. At the end of the 12 year exile, he was hungry one day and not finding anything to eat, killed and ate Vasīṣṭha's cow Kāmabhenu. Vasīṣṭha, in his rage gave him the title of Tṛthanku i.e. guilty of three sins i.e. seducing another man's wife, killing Vasīṣṭha's cow and eating it. Vishwāmitra, happy at the help his family received from Tṛthanku during the period of exile, raised him to heaven. (see Tṛthanku, Vishwāmitra)

SAUBHARI: a sage who in his old age desired offspring, asked for the hand of one of the fifty daughters of King Māhādātri in marriage. The king was reluctant to comply with this request but was afraid to refuse lest he incurred the wrath of the sage. The matter was left to the daughters to decide themselves. When the sage visited them, he assumed a youthful, handsome form and all the daughters of the king wanted him for a husband. Eventually he married all of them and ordered Vishwakarmā, the architect of the gods to build a luxurious palace for each of them. He so contrived by his magical prowess that each of his 50 wives felt that he was devoted only to her; had 150 sons.

SAUDĀMANĪ: (i) daughter of Kashyapa and Vinatā; (ii) daughter of a Gandharva Hīlā; (iii) an Apsarā.

SĀVARNĀ, SĀVARNĪ: the eighth Manu, a Rṣi, son of Śūrya, and therefore, the younger brother of the 7th Manu or Vaivasvata.

SAVARNĀ: wife of the Sun who Saranyu substituted for herself (see Saranyu).

SAVITĀ: (i) a vedic name of the Sun; (ii) an Āditya; means the magic power of words which instigate men to act. He took control of the mind and thought; seized the light of Agni and extracted it from the earth. He has golden arms and hair; presides over the magic weapons

SĀVITRĪ: (i) a name of Satyarupā, the daughter and wife of Brahmā, (ii) daughter of king Ashwapati, wife of Satyavān whom she married even after she was told that he had only one more year to live. When the fatal day arrived and Satyavān went out to cut wood in the forest, Sāvitrī accompanied him. When Satyavān fell down dead and Yama, the king of the dead, took his soul away, she followed him till Yama was constrained to restore Satyavān's life (see Satyavān).

SENĀ: (i) Indrā's wife or his thunderbolt personified; (ii) armed forces personified as the wife of Kārtikeya; (iii) son of Rudras; of Sainbara, of Dhṛtarāṣṭra; of Shiva.

SHACI: wife of Indrā (see Indrā)

SHAKINI: a female demon attendant on Durgā, vegetation spirits.

SHAKRA: an Āditya associated with Indrā, means Might, the divinity of courage, of brute force, of war which brings victory, booty and security.

SHAKRĀNĪ: Indrāṇī, the wife of Indrā

SHAKUNI: (i) also called Saubala was the brother of Gāndhārī; an uncle of the Kauravas. A skillful gambler and a cheat, advised Duryodhana to invite Yudhishtira to a game of dice; played on behalf of Duryodhana and cheated in the game and won. Yudhishtira lost everything, his wife and kingdom (see Yudhishtira); (ii) a serpent; (iii) a demon; (iv) Shiva.

SHAKUNĪ: a female demon, identified with Durgā

SHAKṬĪ, SHAKTRĪ: eldest son of Vasuṣṭha; father of Parāshara, was a priest. Once King Kalmasāpāda struck him with a whip. He

cursed the king to be devoured by a man-eating Rākṣasa and was himself the first victim of this demon. (see Kalmasāpāda), means power, ability energy, capability, strength; female energy of a deity especially of Shiva; also a name of Durgā. Mostly nine Shaktis are recognised. They are listed as: (a) Indrāṇī, Vaiṣṇavī, Shantī, Brahmānī, Kaumārī, Nīrasuṭhī, Varāṇī, Māheshvarī, (b) Vaiṣṇavī, Brahmānī, Raudrī, Māheshvarī, Nīrasuṭhī, Varāṇī, Indrāṇī, Kārtikī, Pradhana; (c) There are 50 different forms of Shakti of Viṣṇu besides Lakṣmī, such as Kṛtī, Kāntī, Tuṣṭī, Puṣṭī, Dhṛtī, Shantī, Kṛpā, Dayā, Medhā etc. and 50 Shaktis of Shiva besides Durgā or Gaṇī such as Guṇodārī, Virajā, Salmālī Lolāṅkṣī, Vartulāṅkṣī, Durgahāṇī, Sudṛghā, Mukhī, Gomukhī, Dīrghajihvā, Kūṇḍodārī, Ardhakṣī Vikṛāṇmukhī, Jwālāmukhī, Uḷkāṇmukhī etc. Sarasvatī is a Shakti both of Viṣṇu and Shiva. According to the VĀYU PURĀṆĀ, the female nature of Rudra became two-fold. One half Asitā or white and the other Sītā or black.

SHAKUNTALĀ: daughter of Vishvāmitra and Apsarā Menakā, adopted by Kanva who found her abandoned in the forest (see Vishvāmitra, Menakā, Kanva). She grew into a beautiful maiden; King Duiyanta while out hunting in the forest, saw her and fell in love with her; married her by Gāndhārva rites and then left her for his kingdom. Shakuntalā was cursed by sage Durvāsā to be forgotten by him in whose thoughts she was engrossed. Being engaged in the thoughts of Duiyanta, she did not notice the sage standing at her door-step waiting for alms. Later on her entreaties, he relented and said that Duiyanta would remember her again when he saw the ring he had given her. Shakuntalā gave birth to a son named Bharata (see Bharata) and when the child was a few years old, Kanva sent her and the child to Duiyanta. On the way, while crossing a river, the ring given by Duiyanta fell into the river. Durvāsā's curse took effect. When Shakuntalā met Duiyanta, he did not recognise her and sent her away. After a while, the fish which had swallowed the ring of Duiyanta that fell in the river, was caught by a fisherman. The fisherman on discovering the king's ring in the belly of the fish, took the fish to the king, who on seeing the ring remembered Shakuntalā and sent for her (see Duiyanta).

SHALYA: a king of Madra; brother of Mādrī,

the second wife of Pāṇḍu; sided with the Kauravas in the battle of Kurukṣetra; acted as the chariot-
eer of Karna; took over the command of the
army on the last day of the battle at the death
of Karna; slain by Yudhiṣṭhira

SHAMBHU: means absolute knowledge; is Shiva
as the abode of Joy.

SHAMṬAṬI: daughter of Dakṣa, wife of Kṛti

SHANI: the Planet Saturn represented as a black
man wearing a black dress, son of Surya and
Chhāyā though some authorities make him the
son of Balarāma and Revatī.

SHANKARA, (SHANKAR): Shiva, the Creator.
Because he creates, he is the source of Boundless
Joy. The name means auspicious and giver of
joy.

SHANKHA: (i) one of the 8 chief Nāgas; (ii) a
Daitya who conquered the gods, stole the Vēpas
and carried them off to the bottom of the sea
from whence they were recovered by Viṣṇu in
the form of a Fish; (iii) a demon dangerous to
children; (iv) one of the Mātṛis attending on
Skāṇḍa; (v) an Asura; (vi) an attendant of
Kuvera

SHANKHACŪDA: a Dānava, was originally
Suḍāṃā, a friend of Kṛiṇa, born as a Dānava
due to a curse of Rādhā; married Tulasi, the
daughter of Dharmadhvaja. All the conches in
the world are formed of his bones. Except for
Shiva, the holy water from the conch is sacred
to all deities particularly to Viṣṇu and Lakṣmi.

SHANKU: (i) a Rākshasa; (ii) Shiva; (iii) a Gaṇ-
dharva attendant on Shiva; (iv) Kāmadeva;
(v) Nāga; (vi) son of Kṛiṇa, (vii) a Dānava;
(viii) an attendant of Skāṇḍa; (ix) a Rākshasa;
(x) a serpent, son of Janamejaya.

SHANTĀ: the daughter of Dasharāṭha, adopted by
Lomapāḍā; married Rāyashringa (see Rāya-
śringa).

SHANTANU: king of the Lunar race; son of
Pratapa and Sumanā; father of Bhīṣma by
Gaṅgā. Married Gaṅgā, begot 8 children on her.
She threw 7 into the waters but the 8th was
saved. He was called Bhīṣma. These were the

8 Vasus born on earth After Bhīṣma's birth,
Gaṅgā left Shāntanu; Shāntanu married Satya-
vatī (Achodā) after promising her father that
the son born of her would ascend the throne and
not Bhīṣma (see Achodā, Bhīṣma, Satyavati).

SHANṬI: tranquillity, peace, calmness of mind
personified as a daughter (i) of Shrāddhā, wife
Atharvan; (ii) of Dakṣa, wife of Dharmā;
(iii) Indrā in the 10th Manvantara; (iv) of a
Tuṣita god; son of Viṣṇu and Dakṣiṇā; (v) son
of Kṛiṇa and Kālindī; (vi) son of Angurā;
(vii) son of Nīla and father of Sushāṇṭa.

SHARADWAT: also called Gautama, was a Rāi;
saw Apsarā Ghṛtāci and his semen fell on reed
grass from which were born twins Kṛipā and
Kṛpi; they were brought up by Shāntanu (see
Kṛipā, Kṛpi).

SHARWARĪ, SHABARĪ: a devout woman of low
caste; lived in the hope of seeing Viṣṇu himself;
her devotions were rewarded; met Rāmacandra
(who was an incarnation of Viṣṇu) during his
search for Sītā abducted by Rāvana. Her desire
fulfilled, Sharwarī ascended the funeral pyre and
was raised to heaven by a sage.

SHARABHANGA: a hermit; visited Rāma and
Sītā in the Dandaka forest and declared that his
desire of meeting them having been granted, he
would ascend to heaven; prepared a fire and
entered it. After his body was consumed, a
beautiful youth arose from his ashes and in that
form, Sharabhanga departed to heaven.

SHARMISTHĀ: daughter of the Dānava king
Vṛṣaparvan; second wife of Yayāti; mother
of Puru (see Yaḍu, Devayāni, Yayāti).

SHATAKṚATU: an epithet of Indra as a god of a
hundred rites, for he achieves Indrahood or
Lordship of the gods by performing 100 horse
sacrifices.

SHATARŪPĀ: the first woman created Ac-
cording to one legend, she was the daughter of
Brahmā and he had incestuous relations with her
and thus was born the first Manu called Swayan-
bhūva. According to a second legend she was
the wife of Manu. Brahmā divided himself into
two parts, a male and a female and Manu was an
offspring of them (see Akutī, Brahmā).

SHATRUGHNA: twin brother of Lakshmana and a half brother of Rāmacandra. One eighth part of Viṣṇu's divinity was incarnate in him; married Sītā's cousin Shrutarjūti.

SHAUNAKA: a sage who originated the system of four castes.

SHAURI: Viṣṇu.

SHEŚA, SHEŚANĀGA: king of the serpents, dwells in Pītāla; shown as dressed in purple clothes, wearing a white necklace, holding a plough and a pestle in his hands; wife Anantashrī, son of Kashyapa and Kadru; practised penances on Gaṇḍhamadana, in Badrī, Gokarna, Puṣkara and Himāvaṭ in order to be emancipated from his body and avoid companionship of his brothers. Brahmā prevailed upon him to pass through a crevice and support the earth and gave Suparna to help him. As a symbol of eternity, is called Ananta, incarnate in Balarāma. His 1000 heads form the couch and the canopy of Viṣṇu when Viṣṇu sleeps during the intervals of creation; endowed with great strength, causes earthquakes when he yawns and destroys all creation by vomiting out fire at the end of each kalpa; identified with Vāsuki (see Ananta).

SHIKHAṆDIN, SHIKHAṆDINI: According to the *MAHĀBHĀRATA*, Ambā, one of the three sisters obtained by Bhīṣma as wives for his half brother Vicitravīrya was secretly betrothed to king Śālwa. When Bhīṣma heard of it, he sent her to king Śālwa. But the king refused to marry her as he had failed to win her in the Swayamvara (see Arimbā). Arimbā then went to Vicitravīrya who also refused to marry her. Arimbā vented her anger on Bhīṣma as he was the cause of her misfortune; resorted to austerities and penances till she was assured by Parashurāma that in her next birth she would be a man and would be able to avenge her honour. Arimbā was re-born as a daughter of Dṛaupada. Dṛaupada had undergone severe penances to obtain a daughter who would marry Arjuna and a son who would kill Drona. He had been promised the boon of both children. When Shikhandini was born, she was given out to be a boy and brought up as such in the hope that she would one day become a son. When Shikhandini grew up, she met a Yaksha called Shunā who had the gift of changing his sex at will. Shikhandini requested him to change her female

sex for his male form just for one day and the Yaksha agreed. He assumed the form of a woman and Shikhandini became Shikhandin, the male. When after the lapse of the promised time, Shikhandin went back to the Yaksha to get the female form back, he found that the Yaksha had been cursed to retain the female form for the rest of his life and Shikhandin remained a male for life. The first fatal shaft that killed Bhīṣma came from Shikhandin. Bhīṣma who knew of the change of sex of Shikhandin, refused to fight one who was initially a woman. Shikhandin's arrow struck Bhīṣma and thus Arimbā of an earlier birth took her revenge on him (see Bhīṣma).

SHISHUPĀLA: son of King Damaghosha; cousin of Kṛṣṇa, betrothed to Rukmīni but she eloped with Kṛṣṇa on her wedding night, became an implacable enemy of Kṛṣṇa and slain by him. According to the *VIṢṆU PURĀNA*, Shishupāla was the Daitya Hiranyakashipu slain by Nṛṣiṅha, as well as Rāvana, killed by Rāmacandra; ascended heaven for constantly thinking of Viṣṇu even though as an enemy.

SHIVA: (i) a Vedic deity called by the name of Bhava, associated with Shiva (see Bhava). (ii) third of the Hindu Triad of gods: Brahmā, Viṣṇu, Shiva. In a human representation is shown wearing long matted hair i.e. Jātā in a top knot in which the crescent moon is fixed; the celestial Gaṅgā flows through his matted locks; his hands show the gesture of granting boons and removing fear. His three eyes represent the Sun, the Moon and Fire, the three sources of light that illumine the earth, the space and the sky; through these three eyes, he can see the three forms of time: past, present and future. The frontal eye is the strongest and mainly looks inwards; when directed outwards, it burns all that appears before it. He destroyed Kāmadeva with that eye and destroys the universe at the time of each period of destruction. Because of his 3 eyes, he is called Trimeta, Triambaka. How he got his third eye is told in *MAHĀBHĀRATA*. One day Pārvatī in a playful mood put her hands on his eyes and closed them. The universe was suddenly enveloped in darkness and all life came to a stop. A third eye appeared on the forehead of Shiva and darkness disappeared. His body is covered with ashes; a necklace of skulls and snakes adorns his neck and he carries a begging bowl made of a skull in one hand, a trident in the second and an

axe in the third. He sits on a tiger skin, deep in meditation with his weapon the trident and the bull Nāga near him. The snake round his neck is a symbol of wisdom and mortality. His neck is blue because to save the universe from destruction, he drank the poison Kālakuta that came out of the ocean of milk. Pārvatī watching him take the poison was afraid for his life and caught his neck to prevent the poison entering his body. The poison stayed in his throat which became blue and gave him the epithet Nīlakaṇṭha. Pārvatī is regarded as the creative force behind the Universe as by her timely intervention, she stopped the untimely destruction of the Universe. Shiva is death personified, destruction leads to eternal life and from destruction arises life. Shiva is represented as a fearful divinity who destroys all and creates life through the rhythm of his dance, the sound of his drum and the scattering of his seed.

Shiva is continually wrapped in meditation and has the power to divide his personality. Called Natarāja, the Lord of the dance in which form he has created 208 different dances. Some of his dances are gentle and calm, others are fierce and terrible. The most well-known is the Tāṇḍava dance which he dances at the end of each cosmic cycle.

He is worshipped as Shivaliṅgam which represents evolution, existence and involution. Spīṭi and Samhāra is a highly symbolised and spiritually conceived image of the god, a god without form or attributes. It stands for the first reflection of man, of something beyond his physical vision, an expression of the syllable OM. He is not created but born of his own Swayambhu, Swayambhava, Shambhu; called Ishwara, the all-knowing without whom nothing moves on this earth, Natakān, the one who keeps the world rhythm; Karuṇākara, the all-merciful, Mahāvīra, the all-courageous, Pashupati, the Lord of the beasts. He is both the Creator and the Destroyer and rules over both the spirits of light and those of darkness (see Mahādeva). His three eyes are the three divisions of time: past, present and future, moon's crescent on his diadem is the measure of time by months; a serpent round his neck is the measure of time by years; necklace of skulls is the perpetual revolution of ages and the successive extinction and generation of the races of mankind; his Trident or Trishula represents his three attributes as Creator, Destroyer and Regenerator. The

tears that he shed while on his way to destroy the three cities Tripura turned into Rudrākṣa beads, symbolises the five elements: Earth, Water, Fire, Wind, Ether. Shiva represents the fourth (Turya) state of the soul, the pure, impersonal, unconditioned. The other three states of the soul viz. the state of wakefulness, dream and unconsciousness are impure, personal and conditioned by physical envelope.

SHIVĀ. Devī seated on a bull, 3-eyed, carrying a damru bound with a snake and a trishula, one hand in varada and another in the abhaya pose.

SHIVADŪṬI. an aspect of Devī with a faded look; face suggestive of a jackal, emaciated body ornamented with snakes and a garland of skulls; look terrifying, 4-armed, or her complexion is bright, 3-eyed, 3-armed; worshipped by gods, ṛṣi's and others; carries in her hands the rakta-pātra (a vessel to hold blood), khadga, chula and māṃsa (flesh), or she has 8 hands. In the left hands she carries the rakta-pātra, gaḍā, khetaka, pāsha and in the right hands the padma, kuthāra, khadga, ankusha.

SHIVI, SHIBI: (i) son of king Ushinara. To test his charity and devotion, Indra took the form of a falcon and pursued Agni who had taken the form of a pigeon. The pigeon took refuge with Shivi and the falcon demanded the pigeon as it was his food by right. Shivi was reluctant to let the pigeon go and the falcon agreed to accept an equal weight of the flesh of the king instead. Shivi cut off a piece of flesh from his right thigh and put it in the pan to balance the weight of the pigeon. But the pan with the bird continued to be heavier no matter how much flesh Shivi put. Ultimately Shivi put his entire body in the pan and the two pans balanced. The bird flew away.

Vīṇu tested Shivi's charity and approached him in the guise of a Brāhman and asked for food. But the only food he was prepared to accept was the flesh of Shivi's son, killed and cooked by Shivi himself. Shivi did as was demanded by the Brāhmana but the Brāhmana would only take the food if Shivi tasted it first. Shivi was prepared to make even that sacrifice but the Brāhmana having tested Shivi's devotion was satisfied with him; restored the boy to life and vanished; (ii) an Asura; (iii) Indira; (iv) a prince who sided with the Pāṇḍavas, (v) born to Mādhanvi, the daughter of Yayāti; caused Yayāti to ascend

to heaven by means of his good deeds; girded the earth round him as if it was a leather belt; performed sacrifices and ascended heaven

SHOBHANĀ: one of the Matṛis attendant on Skanḍa.

SHRAḌḌHĀ: (i) Faith, confidence, trustfulness personified as a VEDIC deity; (ii) daughter of Dakṣha; wife of Dharma, mother of Kāma-deva; (iii) daughter of Kṛdama; wife of Angiras

SHRAWAN KUMĀR son of Dampati, also called Munikumār, was a pious lad, an only son of his aged blind parents, used to carry his parents on his shoulders and took good care of them. Once he was taking them to a pilgrimage. On the way, they passed a thick forest. They being thirsty, he left them to fetch water from a pond. As he lowered his empty pitcher in the pond, it made the sound of an animal's roar. Rājā Dasharatha was out hunting. He was a crack shot and aimed his arrow towards the pond. The arrow struck Shrawan kumār fatally. Before expiring, Shrawan kumār asked him to take water to his parents. His parents were grief-stricken at the news of their only son's death and cursed Dasharatha to die also in grief over his son and then ascended the funeral pyre. Shrawan kumār and his parents were later raised to heaven and became stars. (see Dasharatha).

SHRI: fortune, prosperity personified as the wife of Nārāyaṇa (see Lakṣmī).

SHRIDHARA: Viṣṇu.

SHRIYAPĀTĪ: Viṣṇu as husband of Sṛī.

SHRURĀVATĪ (SRURĀVATĪ). daughter of Bharadvāja. Rāi Bharadvāja saw Apsarā Ghṛtāci and his vital seed came out. He caught it in his hand and kept it in the funnel of a leaf. From that was born a girl. She performed austerities at Bḍarāpacana; gratified Indra and became his wife.

SHRUTĀ: (i) daughter of Sura; sister of Vasu-deva, wife of Vṛddhasharman; (ii) Sarasvatī; (iii) mother of Shushnāpā; (iv) wife of Kṛṣṇa.

SHRUṬA: (i) son of Pururavas; (ii) son of Bhṛm-sena; (iii) brother of Janamejaya.

SHRUTAKĪRṬI, a cousin of Sitā; wife of Shatrughna.

SHUBHĀNGĪ: (i) Itan, the fair limbed wife of Kāma-deva, (ii) wife of Kuvera

SHUKA: (i) son of Vyāsa. Veda Vyasa Kṛṣṇa Dwaipāyana saw Apsarā Ghṛtāci transformed into a parrot when he was making fire with fire sticks called Arani. His seed came out and thus was born Shuka (see Kṛṣṇa Dwaipāyana). recited the MAHĀBHĀRATA to Gandharvas and Yakshas; (ii) a Rikshasā counsellor of Rāvana

SHUKRA (i) son of Bhṛgu, father of Devayāni and the priest of the Daityas. Shukra went to Shiva to ask for means by which the Asuras could be protected from the gods. While he was away, the Asuras were attacked by the gods and Viṣṇu killed Shukra's mother. For this, Shukra cursed Viṣṇu to be born seven times in the world of men, hence the coming of Avatāra, (ii) Planet Venus.

SHUMBHA & NISUMBHA: two Asura brothers; performed severe penances for 5000 years to obtain immortality. The gods got alarmed at their austerities and Kāma-deva on the advice of Indra sent Apsarās Rambhā and Tilottamā to seduce them. The two Asuras by their austerities became so powerful that even Brahmā, Viṣṇu, Shiva could not help the gods. Shiva advised the gods to seek the help of Durgā; Durgā killed the two brothers.

SHUNAHISHEPA: son of Riksha; sacrificial animal at the sacrifice of Hariscandra; having pleased the god, he was delivered and became a son of Vishwāmītra. According to the legend, King Hariscandra being childless, vowed that if he obtained a son, he would sacrifice him to Varuna. A son was born called Rohita and the father kept on postponing the sacrifice. When the father at last decided to perform the sacrifice, Rohita refused to be the victim and went to live in a forest; met a Brāhminā Rāi called Ajigartha and purchased his second son called Shunahshepa to be the substitute for himself in the sacrifice. Varuna approved of the substitute but Shunahshepa saved himself by reciting verses in honour of deities and was received in the family of Vishwāmītra. In the RĀMĀYANA the story is told

differently (see Atinbarish). Shunalshepa later came to be called Devarata, the son of Vishwāmitra.

SHUNASHĪRĀ: two rural deities, favourable to the growth of grain; personification of Share and plough; identified as Yasha with Vāyu and Āditya; by others with Iḥḍra and Vāyu or with Iḥḍra and Surya.

SHURPANAKHĀ: sister of Rāvaṇa; fell in love with Rāmacandra while he was in exile. Rāma sent her to Lakshmana but he also refused to accept her and sent her back to Rāma. This enraged the Rākshasi and she fell on Sitā and wanted to do her harm as she felt that Sitā was responsible for the brothers to refuse her love. To protect Sitā, Lakshmana cut off her nose and ears. Shurpanakhā went to Rāvaṇa and asked him to avenge the dishonour done to her. Rāvaṇa abducted Sitā and thus brought on the war between Rāma and Rāvaṇa, thus fulfilling the prophecy that a woman would be the cause of Rāvaṇa's death (see Vedavati).

SHYĀMĀ: means black; (i) a name of Shiva's wife (see Umā), (ii) Yamunā, (iii) daughter of Meru;

SHYĀMA: (i) Shiva, (ii) Kṛiṇa, (iii) Duddḥa.

SIDDHAS. 88,000 semi-divine beings living in the region between the earth and the sun.

SIDDHI: Devi capable of bestowing all desired objects on her worshippers, she sits on a white seat adorned with lotuses and white sandal paste.

SIKHĪ: (i) Indra under Manu Tāmasa, (ii) the god of Love, (iii) Kārtkeya, (iv) a gana of Shiva.

SĪNHIKĀ. (i) daughter of Dakṣha, wife of Kashyapa, (ii) a Rākshasi who seized the shadow of the body she wished to devour, once seized and swallowed Hanuman and when she was going to make a meal of him, he rent her body to pieces and thus brought an end to her.

SĪNIVĀLĪ (i) a lunar goddess of the Rg-Vedic times helping in the birth of children; a sister of gods invoked to grant offspring, possesses an ideal feminine physique: broad hips, fair armed, fair figured, a mistress of the family; invoked with Sarasvatī and Rākā, wife of Viśnu; presiding deity of the 1st day of the New moon;

(ii) daughter of Aṅgiras; (iii) wife of Dhātṛ, daughter of Dṛasṭa; (iv) Durgā.

SITĀ: A Vedic deity presiding over agriculture; later referred as the wife of Indra. Indra, the god of rain sends his showers and fertilises the furrow that is Sitā which receives the seed and yields the crops. In the RĀMĀYANA, she was the daughter of Janaka, king of Videha, wife of Rāmacandra. She was the goddess Lakshmi born in a human form to bring about the destruction of Rāvaṇa who was invulnerable to gods, Gandharvas and Asuras and it was predicted that a woman would be the cause of his death (see Vedavati). Rāma won her in the swayamvara after breaking the bow of Shiva, accompanied her husband in his fourteen years of exile into the forest; abducted by Rāvaṇa (see Mārica), stood up against all threats, persuasions and terrors of Rāvaṇa (see Rāvaṇa); passed through the fire ordeal to prove her innocence but even then her husband doubted her chastity and exiled her from the kingdom. She was pregnant at that time and gave birth to twin sons Lava and Kusha in the hermitage of Vālmiki. When the boys were fifteen years old, Rāma discovered them and he recalled Sitā but she felt humiliated and implored Mother Earth Dharani whose daughter she was to take her back. An earthquake occurred and Sitā was swallowed by the earth (see Dharani). She is depicted as the embodiment of fidelity, honesty and tenderness, (ii) a goddess of corn, invoked in the Rg-Vedic times to grant riches, blessings and crops.

SKĀNDA: also called Kumāra, Kārtkeya, is the god of war, son of Shiva and Pārvatī, born to kill Tāraka. The demon Tāraka was creating havoc and only a son of Shiva could kill him. Shiva was forever absorbed in meditation and there appeared no chance of his begetting progeny. Pārvatī was therefore, born as a daughter of Hemāvat and Menā, she won Shiva as her husband after severe penances. Though Skānda is called her son, as she was the consort of Shiva, the seed of Shiva was too powerful for her to bear in her womb and it was thrown into Agni, who also could not bear it and threw it into the Ganges river. Gangā bore the child which was later washed ashore in a forest of reeds called Sharavata where he was reared by the six Kṛitukas. The origin of Skānda is variously told. (see Āgneya, Guha, Swāhā, Kārtkeya).

The six faced god of war (see Kumāra, Kārtikeya); son of Agni and Swāhā, also considered as the son of Shiva and Pārvatī or Shiva and Gaṅgā; married Dēvasenā, the army of gods, hence he remains forever single. According to another version, he married Senā, the daughter of Brahmā or to Kaumārī, the virgin.

Swāhā assumed the form of the six wives of the Saptarṣis and six times co-habited with Agni; the semen of Agni she threw on the mountain Shiweta where it developed into Skanda with six heads and was nursed by the six wives of the Rṣis who had been cursed to become Pleiades by their husbands. According to another version, Shiva threw his seed into Agni; Agni could not burn it and threw it into the Gaṅgā (see Gaṅgā) who unable to bear it, washed it away on mount Himāvat where on a clump of reeds, it developed into Skanda and was nursed by the Kṛttikās; depicted as six headed, 12 armed with a dart, holds a bow, and arrows, a sword, a thunderbolt and an axe. His spear returns to his hands after killing his enemies. Women are not allowed to worship him. He has many names. Kumāra (the adolescent), Kārtikeya (son of Kṛttikā), Guha (the secret one), Rudrasunu (son of Rudra), Senāpati (Lord of armies), Siddhāsena (captain of the realised), Shaktiḍhara (the spear holder), Gaṅgāputra (son of Gaṅgā), Shrabhu (born in the thicket), Tārakajit (vanquisher of Tāraka), Shaktimukha, Sādānana (son of purifier or Fire).

SOMA: also called Candramā, son of Attri and Anasuya; personified as the moon; married 27 daughters of Dakṣha, the Lunar asterisms. He was more attached to Rohiṇi which made her sisters jealous of her and they complained of Soma's partiality towards Rohiṇi to their father. Dakṣha cursed him to remain childless and to counteract consumption. But at the interception of Soma's wives, Dakṣha relented but since the curse once pronounced could not be completely removed, he modified it and his curse was to take effect only periodically, hence is explained the periodic waning of the moon.

Soma became arrogant and carried off Tārā (star) the wife of Bṛhaspati and refused to return her even at the entreaties of Brahmā. A battle ensued called Tārakāmāyā in which Indra and the gods sided with Bṛhaspati and the foes of the gods took the side of Soma. Ultimately Brahmā interceded and stopped the war and compelled

Soma to return Tārā to her husband. She gave birth to a son of Soma called Budh and from him started the Lunar race (see Tārā, Bṛhaspati).

Soma is the milky juice of a plant which after extraction and fermentation was taken as an alcoholic beverage by the Brāhmanas and offered a libation to the deities.

SOMĀ, an Apsarā; welcomed Bharata at the request of Bharadwāja

SṬHĀNU, STĀNU: came out of the primordial egg. Either of 11 Rudras, a name of Shiva

STHALIDĒVATĀ gods and goddesses of soil, local deities

STHUNA, SṬHUNAKARNA a Yaksha who changed his sex with Shikhandinī (see Shikhandinī).

SUBALA father of Gandhārī.

SUBĀNU a Rākshasa, son of Tāraka; killed by Rāma.

SUBRAMAṆYA a name of Kārtikeya, the god of war.

SUBHADRĀ: Vasudeva's daughter; sister of Kṛṣṇa; wife of Arjuna; mother of Abhimanyu. Kṛṣṇa had incestuous relation with his sister in his form as Jagannātha

SUBHĀNU: son of Kṛṣṇa and Satyabhāmā.

SUCĀRU: a son of Kṛṣṇa and Rukminī

SUDESHNA a son of Kṛṣṇa and Rukminī.

SUDYUMNA: son of Manu Vaivaswata; born a female called Itā, changed into a male (see Itā).

SUGRĪVA, a monkey chief of Kiskindhā, de-throned by his brother Bālī. Rāmacandra helped him to regain his throne, sided with Rāma along with his monkey host in his battle against Rāvana.

SUJĀTĀ daughter of Uddālaka; wife of Kashoda; mother of Astāvakra.

SUKANYĀ, daughter of Saryātī; wife of Rā

Cyavana; mother of Pramati. Ashvinkumāra tried to seduce her saying that her husband was old and ugly but she remained faithful to her husband (see Cyavana).

SUKESH: son of Sālkañjalata and Viśvutkesha; abandoned by his parents after his birth; seeing him cry, Pārvatī was moved and Shiva made him into a young man at once; married Devavājī, the daughter of Gaṇḍharva Grāmānt.

SUMĀLĪ: a Rākṣasa, wife Ketumatī; had the boon of a very long life from Brahmā; started committing atrocities on people, uncle of Rāvana.

SUMITRĀ: wife of Daśaratha, mother of Lakṣmana and Shatrughna.

SUNDA: (i) Viṣṇu; (ii) an Asura, brother of Upasunda. The two brothers became very powerful by their austerities and pleased with them, Brahmā gave them a boon. They asked for immortality which Brahmā refused and instead said that they will not have to fear anyone or anything except each other. The brothers were happy at the boon as they were devoted to each other. After a while the two brothers became arrogant and started inflicting atrocities on men and gods. Brahmā sent Apsarī Tilotamā to the Viṇḍhya mountains where the two brothers were playing. The brothers saw Tilotamā and both wanted her for himself. They became jealous of each other, started quarrelling and struck each other to death by their maces. Brahmā then bestowed the three worlds to Indra and granted Tilotamā the right to roam in the region of the Ādityās.

SUNĀMAN: son of Ugrasena; brother of Kaiśa; killed by Balarāma.

SU-PRIYA: chief of the Gaṇḍharvas.

SŪRA: a Yādava king; father of Vasudeva and Kuntī; grandfather of Kṛṣṇa.

SURĀ: a nymph personified as the goddess of wine; produced at the churning of the milky ocean.

SURABHI: (i) the cow of plenty produced at the churning of the milky ocean; (ii) a goddess with the face of a cow and the body of a woman.

She carries in her two hands a handful of grass and a kamandalu; worshipped for the attainment of wealth, plenty and prosperity.

SURAS: Inferior deities of VEDIC origin connected with Surya; inhabit SWARGA; a god in general.

SURASĀ: a Rākṣasa; mother of the Nāgas; swallowed Hanumān when he was on his way to Lankā to fight against Rāvana. Hanumān disintegrated his body and stretched her mouth to a hundred leagues wide and then suddenly shrunk to the size of a thumb and dashed out of her mouth.

SURSA: daughter of Kroṣṭhavanth; sister of Kaḍru.

SURYA: the Sun and one of the chief VEDIC deities; his diameter is 10,000 yojanas, circumference 35,800 yojanas, identified with Savitṛ and Vivasvat and therefore, an Āditya; son of Aditi, the eighth son that Aditi discarded; also called Martanda (see Aditi); wife Uśā; also called the son of Uśā. In the RĀMĀYANA, he is referred as the son of Kāshyapa and Aditi or as a son of Brahmā. By his wife Sanjīva, daughter of Vishwakarma, he had three children Manu, Varasvata, Yama and Yami (see Sanjīva). For his daughter's sake, Vishwakarma cut off an eighth part of the sun's effulgence and from the blazing pieces thus cut off, he fashioned the weapons of gods including Viṣṇu's discus, Shiva's trident, Kuvera's weapons and the lance of Kārtikeya. Rāhu swallows Surya and Soma (eclipses) because they discovered him drinking amṛta. Father of Kuntī's illegitimate son Karṇa, of Shani and the monkey chief Sugriva; bestowed his daughter Tāpī on Samvarta; took Nārada with him to the palace of Brahmā, gave to Yudhiṣṭhira a copper vessel, the food cooked in which became inexhaustible; appeared before Karṇa in a dream and warned him against Indra and advised him to ask for the Shakti of Indra; came to the investiture of Skanda; when Renukā, the wife of Janakaḍagu was afflicted by the rays of the Sun and Janakaḍagu was going to pierce the Sun, Surya, disguised as a Brāhmaṇa, gave him an umbrella and a pair of sandals. He is depicted as riding a chariot drawn by seven horses or one seven-headed horse with Aruna or Vaisvata as his charioteer.

SŪRYĀ: a VEDIC goddess associated with marriage;

daughter of Surya; wife of Soma; Ashwins were the groomsmen who carried her away in their chariot and therefore, she is called Ashvini.

SU-SHENA: (i) son of Kṛiṇa and Rukmini; (ii) Rāma's physician who brought the dead to life.

SŪTA: means a charioteer; an epithet of Karna.

SUVARCAŚĀ: a consort of Surya.

SUVARṆĀ: a consort of Surya.

SVĀHĀ, SVĀHĀ: means offering, daughter of Dakṣha and Prasuti; wife of Agni or Vāhni, assumed the form of the six wives of the Saptarīṣi and six times co-habited with Agni (see Saptarīṣi), could not assume the form of Arundhatī. The six wives were turned out by their husbands who suspected them of infidelity and they became the six Kṛttikās (Pleiades). Svāhā carried away the seed of Agni, discharged six times while having relations with her from which seed was born Skanda. This seed was thrown by Svāhā into Gaṅgā. The heat of Agni's seed was too much for Gaṅgā to bear and she threw away Agni's seed onto the reeds growing on her bank. Among the celestial ladies, there were none save the Kṛttikās who could bear the seed in their womb. Agni became gratified and his energy was divided into six portions and a portion was placed in each of the Kṛttikās. All of them were delivered at the same time and the six portions united into one. The earth received the child from gold. He grew up in a celestial forest of reeds, reared by the Kṛttikās and hence came to be called Kārtikeya. Gold is the energy of Agni and was born from the same seed with Kārtikeya, hence gold is highly auspicious (see Skanda); her body consists of the 4 VEDAS; her limbs are the 6 Aṅgas or members of the VEDA; represented also as a wife of the Rudra-Pashupati.

SHWETĀ: means dressed in white; (i) a deity connected with the sun bright as the moon, seated on a white lotus, (ii) Skanda's attendant; (iii) a Daitya, son of Vipracitti; (iv) an Avatār of Shiva, (v) a manifestation of Viṣṇu in his Varāha incarnation; (vi) one of the seven tongues of Fire;

SHWETĀ: (i) one of the Maṭris attendant on Skand (ii) a goddess, bright as the moon, seated on a white lotus.

SHWETAKETU: a sage, son of Uddālaka, put a stop to the practice of married women consorting with other men, except when a man had to raise seed to the husband.

SWADHĀ: means oblation, wife of Kavi, regarded as a daughter of Dakṣha and Prasuti by some, and of Agni by others.

SWAPHALKA: husband of Gāndini, father of Akura, where he dwelt famine, plague, death were unknown.

SWARNAGAURI: is Pūrvaṣi, for acquiring a lustre of gold by her penance to win Śiwa.

SWASTI: one of the Maṭris attending on Skanda.

SWAYAMBHŪ: the self-existent; a name of Brahmi, the Creator.

SYĀLA: a Yādava prince; insulted sage Gārgya and was the cause of his becoming the father of Kāṣṭhavyana; a great enemy of Kṛiṇa and the Yādavas.

SYANA: daughter of Kaṣṭhapa; mother of hawks.

SYĀVA: a Vedic R̥ṣi.

SYENI: daughter of Tāmra; mother of donkeys and asses.

T

ṬAKSHAKA: a serpent chief, caused the death of Panikshut in consequence of the curse of a Brāhmaṇa Śrīṅin, prevailed upon Kashyapa not to help Panikshut, met Kashyapa on his way to Panikshut when Janamejaya, son of Panikshut began his SARPA ŚĀTRA, Ṭakshaka sought the shelter of Indra and this resulted in Indra's fall, served as calf for Nāgas to derive poison from the earth; the Nāga presiding over the mouth of Shukra; on the neck of Shuva, an ear ornament of Shuva; shaken by Hitanyakashipu, sent along with others to fight Prahlāda (see Janamejaya); in the guise of a beggar deprived Uttānka of a pair of ear-rings but was forced to give them back.

ṬĀLAKEṬU: means palm bearer; an epithet of
(i) Bhūṣma; (ii) Balarāma

ṬĀLADHWAJA: Balarāma

ṬĀMRĀ: (i) daughter of Dakṣha, one of the wives of Kashyapa; mother of hawks, vultures, eagles, curlews, geese, Shukis, (ii) daughter of Pulaha, mother of Apsarās, (iii) wife of Vāsuḍeva, son Sahadeva.

ṬĀPANA: Surya whose daughter is Yamunā, the deity of the river Jamunā

ṬĀPASWĪ: (i) a sage of the epoch of the 12th Manu; (ii) a son of Cakshuśa Manu; (iii) Kashyapa, a sage of the epoch of the 4th savana

ṬĀPTĪ: daughter of Surya and Chhāyā; mother of Kuru by Samvarṇa.

ṬĀREYA: a vānar chief, son of Bṛhaspati; went with Sugriva to Kiskindhā, brought a lovely coffin in which Bāl's dead body was carried to crore cremation grounds; took 5 (50 million) the monkeys to Sugriva for rescuing Sūtā.

ṬĀRĀ: (i) wife of the monkey chief Bāl; mother of Aṅgaḍa. Bāl's brother Sugriva took her as wife after Bāl had been slain in battle by

Rāmācandra, (ii) wife of Bṛhaspati; carried off by Soma, mother of Budh (see Bṛhaspati, Soma).

ṬĀRAKA: (i) a Daitya, son of Vayrānaka. His atrocities alarmed the gods and to destroy him Skanda, the god of war was born (see Kārtikeya, Skanda)

ṬĀRAKĀ, ṬĀDAKĀ: a female demon; possessed the strength of 1000 elephants; wife of Sunda; mother of Mānca; daughter of Yaksha Suketu; changed into a Rākshasī by the curse of Agastya; ravaged the countryside and interfered with the devotions and penances of the sages Vishwāmītra wanted Rāma and Lakshmana to kill her but Rāma was reluctant to kill a woman but did so at the earnest entreaties of the Rās.

ṬĀRKSHYA (i) a name of Garuda; (ii) a mythological personification of the Sun as a horse or as a bird; married four daughters of Dakṣha i.e. Vinatī, Kadru, Patangi and Yāmīnī; (iii) one or more Rās, especially Anātanemi, (iv) Shiva

ṬILOTTAMĀ: a brāhmaṇa by birth; condemned to be born as an Apsarā for having committed the sin of bathing at an improper time; brought about the destruction of Sunda and Upasunda (see Sunda). Born out of the fire altar of Brahman; resides in the Sun's chariot in the month of Maghā; Brahman caused Vishwakarma to make a celestial maiden from small portions of every kind of grain, hence she was called Ṭilottamā. Brahman was sitting facing eastwards, the Rās facing all directions. As Ṭilottamā walked round them, Mahādeva got three other heads so as to continue to look at her, Indra got 1000 eyes and all the celestials except Brahman gazed at her.

ṬIMI: (i) Suryas, (ii) son of Duvā who was the father of Bṛhadratha, (iii) daughter of Dakṣha; mother of sea monsters.

ṬĪTALĀ: An aspect of Gaun, said to destroy all sins. She carries the shula, akṣhamālā, danda and a white chariot.

TRAILOKYAMOHANA: Viṣṇu.

TRAIPIURA: the seventh of the twelve incarnations of Viṣṇu.

TRĀSAKA: Rākshasas fearful to children.

TRIĀMBAKA: meant three eyed or having three wives; (i) a name of Shiva; (ii) one of the Rudras; (iii) a name of one of the 12 Shivaliṅga

TRIDASHĀ: are the 33 deities, i.e. 12 Ādityās, 8 Vasus, 11 Rudrās, 2 Ashwins

TRIGUṆA: is the personified energy of gods, Viṣṇu Brahmā Rudra representing the three qualities Sāttva, Rājas Tāmas

TRIJATĀ: an amiable Rākshasi, befriended Sitā, dreamt that Rāmacandra will win over Rāvana and kill him; advised Rākshasi's not to ill-treat Sitā, predicted to Sitā that Rāma and Lakshmana will not be killed in the war.

TRILOCANA, TRINETRA, TRIĀKSHA, TRI-ĀMBAKA: an epithet of Shiva as the three-eyed god. With his third eye he can destroy anyone by merely focusing his third eye on the victim; reduced Kāmadeva to ashes when the latter made Shiva have amorous thoughts of Pārvasī while engaged in devotions (see Shiva)

TRIMURTI: the Hindu Triad of Brahmā, Viṣṇu, Shiva, the gods respectively of Creation, Preservation and Destruction. The three gods exist in one and one in three for there is only one god but with three manifestations. The Triad is a Vedic association of three gods: Agni, Vāyu, Surya.

TRINABINDU: a Rājāsī; lived near Mount Meru. His daughter while looking for her friends saw Rāi Pulastya and immediately her body showed signs of pregnancy. She went to her father and told him about her pregnancy. By his yogic powers he went to Rāi Pulastya and asked him to marry his daughter. The latter agreed and the daughter gave birth to a son called Vishwa (see Pulastya).

TRINĀVARĪṬA: a demon who in the form of a whirlwind carried off the infant Kṛṣṇa but was killed by the latter. Kṛṣṇa caught hold of the

demon by his neck and the demon unable to bear his weight, fell down dead to the wonder of all Gopās and Gopīs

TRIPURA: (i) a name of Shiva for destroying the three cities of the Dātyas; (ii) a name of the Dātya Bāna for receiving the gift of three cities from Brahmā, Viṣṇu, Shiva

TRIPURĀ: an aspect of Gaurī, carries in two hands the ankusha and the pāsha, two hands in the varada and the abhaya pose, also called Lalitā

TRIPURĀRĪ: Rudra or Shiva with 16 hands; danced in joy at the destruction of Tripuram.

TRIPURABHAIRAVI: goddess of the complexion of the rising sun, 3-eyed. Her head is surrounded with a garland of skulls, her chest daubed with blood, carries the akshamālā and vidyā (book) in two hands and the other two are in the varada and the abhaya pose.

TRISHANKU: son of Tribhāṅhana, father of Hariscandra; also considered as the son of Pṛthu; father of Daṇḍilumar; called Trishanku for having committed three sins of displeasing his father; killing the guru's cow and eating unconsecrated flesh; banished from his kingdom, was consoled by Vishvāmitra who sent him to heaven in his bodily form; became one of the planets (see Vishvāmitra, Satyavrata, Gīlava).

TRISHIRAS: (i) a Rākshasa with three heads; killed by Rāmacandra, nephew of Kuṁbhakarna; (ii) in the VEDAS, a son of Tvashitā, also called Vishwarupa; (iii) Kuvēra; (iv) an Asura killed by Viṣṇu.

TRĪṬA: a Rāi, brother of Ekātā and Dvītā, sons of Gautama, Prajāpati or Brahmā; fell into a hole and deserted by his brothers; performed mental sacrifice and was delivered by Sarasvatī who appeared in the hole, cursed his brothers; a minor double of Indra; associated with the gods of the atmosphere Maruts, Vāyu and Indra; prepared the Soma with Agni; defeated Vṛtra (obstruction), Vala (cloud) and Vishwarupa (the shaper of the universe).

TRIVAKRA: a hunchbacked maiden who supplied unguents to Kamsa. For the mere asking, she gave them to Kṛṣṇa and his brother. Pleased,

Kṛṣṇa straightened her body and converted her into a beautiful maiden. also called Naikvakṛā

TRĪ-VIKRAMA: an epithet of Viṣṇu because of the three steps he took in his Vāmana or dwarf incarnation. The three steps are: one on earth, one in the atmosphere and the third in the sky i.e. Agni, Vāyu and Surya. According to some commentators, the three steps are the three phases of the sun i.e. the rising, culminating and setting. The word has been in use since R̥g-Vedic times

TULASI, TULASIDEVĪ: (i) the plant *Tulasi* (*ocimum sanctum*) personified as a goddess; an aspect of Lakṣmī, the consort of Viṣṇu; (ii) wife of a demon called Jālandhar. On the death of her husband committed Sati and from her ashes arose the Tulasi plant worshipped by Hindu women for the long life of their husbands. As a deity she sits on a paṇḍāsana, wearing white clothes, adorned with ornaments, of her 4-hands, two are in the abhaya and varada poses, and two others hold a lotus and a nilotpala. In another version Tulasi's body becomes the river Gandakī and Viṣṇu becomes the Shaligram stone. In another birth she marries Shaṅkhacuda. (see Shaṅkhacuda)

TUMBURU: a Gandharva disciple of Nārada, expert in divine music, was asked for his help in entertaining the armies of Bharata by Bhīrad-wāja, cursed by Kuvera to become a Rākṣhasa called Virāḍha for showing disrespect to Rāmbhū (see Virāḍha)

TURIYA a name of Brahmā

TURVASU: a son of Yayāti and Devayāni; refused to part with his youth to his father; cursed by his father not to have any issue and to rule the barbarians.

TUŚTA: sons of Ruci and Ākūti; gods of the period of Swāyambhūva Manu.

TUŚTĪ: wife of Kratu; mother of Tuśta gods in the Swārocīsa epoch, gave birth to Viśṇu called Ajita in that epoch.

TUŚTA: a class of Devas; (i) sons of Kratu and Tuśta, 12 in number; (ii) sons of Dakṣhṇā; (iii) sons of Vedashrīa; ancestors of the priestly class

TWASHTRĪ, TVASHTR, TVASṬR. means the shaper, a craftsman. A divine artist, a skillful worker and bestower of long life and prosperity. He generated Agni, the waters, Bhṛgu, earth and heaven and fashioned the thunderbolt of Indra and the chalice of Soma. He shapes husband and wife for each other, develops the foetus in the womb, produces and nourishes a great variety of forms; keeps ambrosia in his home and Indra comes to drink it. To steal his cows, Indra killed his son Trishurā. Twashtri forbade Indra to enter his home and Indra forcibly took away the beverage of immortality. He is the father of Vishwarupa or Trishurā, had three heads, six eyes and three mouths; father of Sharanyu who married Vivaswata or Surya (see Sāyāṇa), in the PURANAS he is identified with Vithwakarma, the architect of gods and with Prajapati; associated with the celestial craftsman Rbhu

U

UCCAISSHRĀVAS: a celestial horse, arose from the ocean of milk when it was churned to extract amṛta by the Asuras and the Devas Vinatā, the mother of Garuḍa lost a wager to her co-wife Kadru. Before the horse arose from the waters, Kadru said that the horse had black spots on its tail while Vinatā said that the horse was pure white. According to the wager, who ever lost,

had to be the slave of the other. When Kadru discovered that the horse was pure white, she commanded her children, the snakes to attach themselves to the tail of the horse so that it appeared to be black. By this deception, she won the wager and Vinatā had to serve her. Later, Garuḍa, son of Vinatā won his mother's freedom by procuring amṛta for Kadru. When he was

flying in the heavens carrying the pot of amṛta he felt tired and put the pot on the grass. A few drops of the amṛta fell on the grass and the snakes licked that up. The grass became sharp edged, the tongues of the snakes got split (see *Garuda*).

UPDHARANA· father of Shantanu.

UGRĀ· (i) a Rudra, (n) a Marut; (iii) a manifestation of Shiva as the fearful; possesses the thunderbolt *Asani* which sparks the fire of the universal destruction, devourer of offsprings, wife *Dikshā* (imitation), son *Sanjāna* (libation), (iv) an Asura

UGRAḌAMSTRĀ, manifestation of Durgā, the one with fierce fangs.

UGRADANDĀ, manifestation of Durgā with fierce baton

UGRASENA· king of *Mathurā*, father of *Kamsa* and *Devaki*, deposed by *Kamsa*, regained his throne after *Kamsa* was killed by *Kṛṣṇa*

UKĀRA· the fifth face of the 14-faced god; *Caristmava Manu* of the *Pita* colour.

ULUPĪ· daughter of a *Nāga* king *Kauravya*; married *Arjuna*; son *Irāvāt*.

UMĀ: means light; also known as *Āmbikā*, *Gauri*, *Rudrani*, *Pārvatī*, *Aparnā*; she is eternal knowledge, limitless space; consort of *Shiva*; daughter of *Himāvat* and *Mena*; practised austerities to win *Shiva* as her husband; her father was not happy at bestowing her on a man of ill temper *Indra* thought of the 7 sages to bring about *Shiva's* marriage with *Umā*, *Brahmā* acted as a priest at the wedding. *Umā* desired to have a son like *Viraka* and *Shiva* asked her to adopt him as her child which she did. Touched by night, *Umā* became black and *Shiva* found fault with her; called as *Shyāmā*. *Umā* was hurt and left *Shiva* to do penance. *Viraka* appealed to her not to go but she told him that she would return as *Gauri*, the fair complexioned, asked *Viraka* not to let any woman enter her apartments in her absence. Meanwhile, *Ādi*, son of *Andhakāsura* entered *Shiva's* abode in the guise of *Umā* but was slain by *Shiva* (see *Ādi*). Hearing from *Vāyu* that a lady had entered her home, *Umā* cursed *Viraka* to be born on earth, out of her rage came a lion which *Brahmā* gave to the god-

dess of night. *Umā* having become *Gauri*, entered *Shiva's* abode but was stopped by *Viraka* who did not at first recognise her. While *Umā* was sporting with *Shiva*, *Agni* entered in the guise of a parrot and *Umā* left the bed. Seeing *Umā* leave, *Shiva* made *Agni* as a parrot drink his virya (semen) and thus was born *Kārttikeya* whom the six *Kṛttikās* (*Pleiades*) nursed. This story has been differently told in different *PURĀNAS* (see *Skanda*, *Kārttikeya*, *Swāhā*) She carries in her hands the *akṣhamālā*, a mirror, the *kaṇḍala* and a lotus

UMĀPATI *Shiva* as the husband of *Umā*

UNNATI a daughter of *Dakṣa*, wife of *Dharma*; mother of *Darpa*

UPĀIRA a class of *Pishācās* generally found in the burial grounds, wear bark of trees.

UPAMANYU a *Rṣi*, pupil of *Ayodadhaumya*; aided *Shiva* in the propagation of his doctrine and received the ocean of milk from him

UPARICARA: a demigod or a *Vasu*; commanded by *Indra* to live on earth as the king of *Cedi*. By *Apsarā* *Aditīkā* had a son named *Matsya* (fish) and a daughter *Satyavati* (see *Aditīkā*, *Satyavati*).

UPASHRUTI: the boon giving goddess; a supernatural voice heard at night revealing the secrets of the future.

UPASUNḌA: a *Rṣi*, son of *Nisuṇḍa* (see *Sunḍa*).

UPĀVI: *Rṣi*.

UPENDRA: (i) a manifestation of *Hari*, born of *Āditi* and *Kashyapa*; also called *Vāmana* because of his short stature; (ii) a younger brother of *Indra*.

URAGA: the *Nāgas* or serpents inhabiting *Paṭālā*.

URJĀ: daughter of *Dakṣa*; wife of *Vasīṣṭha*; mother of *Cakraetu* and 6 other sons and of one daughter named *Puṇḍarikā*.

URJASWATĪ: a daughter of *Priyavrata* and *Barhṣpati*; wife of *Shukra*; mother of *Devayānu*.

URMILĀ: daughter of Janaka; sister of Sitā; wife of Lakshmana; mother of Gāndharvī Somadā.

URU: (i) son of Cakshusha Manu; wife Agneyi; (ii) son of Bhauma Manu.

URVA: (i) father of Ricika; grandfather of Jamadagni; gave Agneyastra to Sāgara to conquer the barbarian hordes (see Sāgara); (ii) son of Purahjaya, a sage who practised true Brahmacarya; put his thigh into the fire and churned it with Kusha grass; out of that came out the fire Aurva which he gave to Hiranyakashipu as a weapon

URVASHĪ: a celestial nymph of great beauty; born of Nārāyaṇa's thigh (see Nārāyaṇa); worshipped for success in love affairs; incurred the wrath of deities Mitra and Varuna and cursed to live on earth (see Pururavās, Mitra, Varuna); indirect mother of Agastya and Vasistha, as the deities Mitra and Varuna lost their Vira on seeing her and thus were born the two sages (see Agastya, Vasistha); Satyadhru saw her and lost his seed from which was born Sharadwata, fell in love with Arjuna; rejected by him, she cursed him to become a woman.

UŚĀ, UŚĀ: (i) daughter of the Dāitya Bānāsura, granddaughter of Bali, saw a handsome youth in her dream and fell in love with him not knowing who he was. She confided her dream to her friend Citralekhā who drew the faces of many youths. Uśā recognised one as the face she had dreamt, which happened to be of Anuruddha, the son of Pradyumna, grandson of Kṛṣṇa. Citralekhā by her magical powers brought Anuruddha into the palace. When Bāna heard of it, he went with his army to kill the youth but was defeated in the battle. Later Bānāsura made Anuruddha a prisoner. Kṛṣṇa, Balarāma and Pradyumna went to Anuruddha's rescue and even though Bāna had the support of Shiva and Skanda, was defeated and Anuruddha went back to Dwārakā with his wife Uśā (see Anuruddha). (ii) personified goddess of Dawn, conceived as a matron carefully tending everything, rousing and stirring all life, unites man with gods and causes Agni to be kindled, conceived as both the mother and wife of Surya as he follows her and she precedes him, sister of Bhaga and kinswoman of Varuna. To Dyaus (heaven), Uśā is

both a daughter born in the sky, as well as a beloved because she rests in the lap of the firmament. Agni is considered her lover. She is associated both with the Ashwins and the moon; she is the breath and life of everything; conceived as a matron carefully tending everything, rousing and stirring all life, unfolds all creatures, confers fresh life and drives away evil dreams, invoked to rouse the liberal and the devout, she comes driving in a chariot drawn by fleetingly resplendent steeds of a ruddy hue, ever yoked and unresisting. (iii) wife of Vibhavaśasi, (iv) Night, a mind-born mother; (v) created by Brahmā from his feet, camels belonging to the Tāmra line

USHANAS: (i) the Planet Venus, also called Shukra, the preceptor of the Dāityas and the Asuras, father of Devayāna, by his curse Yayāti, his son-in-law became prematurely old and requested his sons to exchange their youth for his old age. Ushanās Kāvya was an ancient seer, half mythical, figures in the Rg-Veda; associated with Kutsa and Indra, also called Kavi Ushanās; (ii) son of Dharmā, performed a 100 sacrifices; father of Rucaka; (iii) son of Suyajña; father of Maruta, (iv) the Vedavyāsa of the third Dvāpara and author of NITISHĀSTRĀ, on the efficacy of TAPAS; jealous of Bṛhaspati and joined Candṛa in the Tārakamāyā war.

USHINARA: (i) a sage who went to Sāmaṇṭapancaka for the solar eclipse, (ii) a son of Māhima, adopted Yavān's grandson Shibi. Indra in the form of a hawk and Agni as a pigeon, tested the charity of Shibi (see Shibi)

USHJ: According to the MAHABHĀRATA and some of the PURĀNAS, the Rājā of Kalinga asked his queen to submit to the embraces of Dīrghatāma so that he might beget a son. The queen substituted her bondmaid Ushj Dīrghatāmas though blind, was cognisant of the crime and sanctified Ushj and begot a son on her called Kakshirahā

UTATHYA: a Brāhmaṇa; married Soma's daughter Bhadrā, a woman of great beauty. Varuna got enamoured of her beauty and carried her off from Utathya's hermitage. Enraged, Utathya dried up the ocean and lakes, the abode of Varuna; Varuna then submitted to Utathya and returned Bhadrā to him and the sage released the waters of the ocean and lakes. (ii) a Marici god, the eldest brother of Bṛhaspati who had a son by

Mamaṭā, the wife of Utathya (see Bṛhaspati, Dīrghatāmas, Bharaṇvāja).

UTKALA: (i) son of Dhruva and Ilā; (ii) an Asura, follower of Vṛtra in his battle with Indira. Took part in the Devāsura war between Bali and Indira, fought with Mātṛs or mother goddesses, (iii) a son of Sudyumna

UṬṬARA: father of Irāvati; father-in-law of Pankhur

UṬṬARĀ: daughter of king Virāta, wife of Abhimanyu, mother of Parikshit. Ashvathāman tried to destroy the child in her womb, Uṭtarā invoked Kṛṣṇa's help and he saved the unborn child

UṬṬĀNKA: a Rṣi, disciple of Veda, resisted the temptations of the wife of Veda, wished to bring Veda some gratuity for his instructions, was ordered to bring the ear-rings of Panshya's queen for the wife of Veda. Having procured the ear-rings, he returned to his master. On the way, Takshaka stole them (see Takshaka) and proceeded to Nāgaloka. Indira made a hole with his

thunderbolt through which Uṭtānka entered the Nāgaloka and hymned the praises of snakes; saw two maidens; Dhātṛ and Vidhātṛ sitting over a loom, weaving a fabric with black and white threads (night and day); saw a wheel (the year) with twelve spokes (the months) turned by six boys (the seasons) and a man Parjanya mounted on a horse (Agni). At the bidding of the man, Uṭtānka blew into the anus of the horse, from where then issued flames and smoke which were about to consume the Nāgaloka. At this Takshaka gave the ear-rings to Uṭtānka

UTTĀNAPĀDA, UTTĀNA: (i) son of Swayambhuva Manu and Shatarupā, brother of Dhruva and nephew of Priyavrata, (ii) father of Dhruva, a devotee of Hari, had two queens, Sunu and Suruci. The former's son was Dhruva and the latter's Uttama. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate gods, so that he is born of her and then only he could sit on his father's lap. Dhruva felt hurt and started practising penances at a tender age (see Dhruva)

V

VĀC: a goddess, personification of speech; personified as the vehicle of knowledge; gives power and intelligence to those she loves; mother of the VEDAS. Various origins are assigned to her; (i) daughter of Brahmā called Shatarupā with whom Brahmā had incestuous relations and thus mankind was progenated; (ii) daughter of Dakṣha; wife of Kaśhyapa; mother of Gāndharvas and Apsarās,

VAIDARBHI: a princess of Vidarbha; (i) a name of the wife of Agastya, (ii) Damayanti wife of Nala (iii) Rukmini.

VAIKUNTHA: name of Indira and Viṣṇu, as residing in Vāikuntha.

VAIRĀJ: Manu, the son of Virāj.

VAIRĀJAS: Ascetics, mendicants who have com-

pleted a course of vigorous austerities; semi-divine beings or Manes, unconsumable by fire-

VAIKUNTHANĀṬHA: Viṣṇu

VAIROCANA: (i) a name of Bali; (ii) son of Surya; (iii) son of Viṣṇu; (iv) son of Agni; (v) son of Asura Virocana

VAISHAMPĀYANA: a Rṣi.

VAISNAVI: one of the Saptamātṛikas (see Saptamātṛikas); wife of Viṣṇu. A beautiful face, dark complexioned with beautiful breasts. She carries the shankha, cakṛa, gadā and padma or two hands carry the shankha and cakṛa and two hands are in the abhaya and varada pose. Her vāhana is Garuda.

VAISHVĀNARA: omnipresent, a name of Agni.

VAIVASWATA: (i) Seventh Manu; (ii) son of Surya; (iii) father of Ikshvāku.

VAJRĀṅGA: son of Dṛiti and Kāshyapa; father of Tārakāsura.

VAKA: an Asura who lived near the city of Ekacakra and forced the inhabitants of the city to send him a quantity of food and one man to devour daily. One day Kuṇṭi, the mother of the Pāṇḍavas found a poor woman weeping because it was the turn of her only son to be sent to the Asura for his meal. Kuṇṭi confident of her son Bhīma's strength, offered to send him instead. A terrible combat followed between Bhīma and the Asura till Bhīma tore asunder the demon to pieces.

VALĀKA, BALĀKA: (i) son of Puru; grandson of Jānu; (ii) a Rākshasa.

VĀLAKHILYAS: diminutive Rās the size of a thumb; children of Samant and Kratu, 60,000 in number.

VĀLMIKI: a sage, author of the RĀMAYANA; is himself shown as having taken part in the story; received Śiśi in his hermitage after her banishment from Ayodhyā; educated her twin sons Kūsha and Lava.

VĀMĀ: Dēvi, 2-armed, of terrifying look, 3-eyed, holds a kapāla in one hand, other is in the abhaya pose; confers desired good upon her votaries.

VĀMANA: (i) the dwarf incarnation of Viṣṇu. The Dātya king Bali had acquired dominion over the three worlds by his austerities and penances. To regain the world for men and gods, Viṣṇu, took the form of a dwarf and was born as a son of Kāshyapa and Aditi. In his dwarf incarnation, he approached Bali and asked for the gift of land measuring three strides of the dwarf. Bali readily complied with the request and Viṣṇu in his first two strides covered heaven and earth but out of compassion left the third stride which would have covered the Pātāla or the infernal regions, to Bali (see Bali); (ii) an Apsarā who danced before Bhārata.

VĀMĀCĀRIS: followers of Vāmaḍeva, the left hand sect.

VĀMAḍEVA: (i) a form of Rudrāshiva; the western face that is red; represents one-ness; called the left-hand deity; connected with the element fire, the sense of sight and action; colour of the lotus heart, holds a rosary and a hatchet and his hands show the gestures of granting boons and removing fear; (ii) a Mahārṣi, approached by Daśaratha to perform the yajña for procuring sons; after the death of Daśaratha asked Vasiṣṭha to select another king.

VANACARAS: Dryads, Fauns or Sylvan guardians

VANACARIS female Vanacaras.

VANAḌURGĀ: one of the nine Durgās; eight-armed, green in colour; carries in her hands the śaṅkha, cakra, khadga, khetaka, bāṇa, dhvanus and shula and the remaining hand is in the tarjani pose

VANDANA: a Rśi, cast into the well along with Rebha and rescued by the Ashvins.

VAPUŚA: (i) beauty personified as a daughter of Dakṣha and Dharmā; (ii) an Apsarā; (iii) one of the Mātṛis attending on Skāṇḍa.

VARAḌĀ: means a bestower of boons; a name of Devī and Sarasvatī.

VARAḌRĀJA: a name of Viṣṇu for having saved the life and bestowed a boon upon Gaḍendra from the grips of a crocodile (see Gaḍendra).

VARĀHA: the Boar incarnation of Viṣṇu. A Dātya named Hiranyāksha had dragged the earth to the bottom of the sea. Viṣṇu took the form of a boar and fought with the demon for a thousand years after which the demon was slain by him and the earth was raised up (see Hiranyāksha).

VARĀHĪ: a Saptamātṛikā, consort of Varāha; face of a boar, colour of the storm cloud; wields the hala and the śakti; her vāhana is the elephant; six-handed, carries the danda, khadga, khetaka and pāsha.

VARĀṅGI: wife of Vajrāṅga; mother of Tārakāsura (see Tārakāsura);

VARUNA: a VĒDIC deity representing the Heavens, guardian of the western quarters of the universe; god of the Vedas, universe, gods and men, associated with Mitra who is the ruler of the day and Varuna of the night, presides over the relationship of man with the gods, the ruler of the invisible side of the world, his absolute power is felt during the night, the uncontested ruler of the Ādityas, he is everywhere, the universe and around it, he bound together the hours of the day and established the morning with magic art, creator and sustainer of the world, established and maintains natural and moral laws, justice giver, punishes the guilty. He made the Sun shine in the sky, wind is his breath, traced the path of the sun, dug channels for rivers to flow; made the moon walk in brightness and stars disappear in the daylight. In the MAHABHĀRATA, Varuna is the Lord of the waters, the ruler of the sea and subterranean waters, gives rain and hydropsy, owner of Sonia, ruler of rivers and their geni, serpent gods, nāgas, antigods. He is depicted as two armed standing on a swan, tortoise or a fish. In his left hand is a noose made of a serpent. According to the Vedas he has four faces and he eats and drinks. His eye shared with Mitra is the sun, sometimes he has 1000 eyes, he winks, his breath is the wind, he has beautiful arms and hands and a shining foot, wears a golden mantle; has the colour of snow, lotus or the moon; is shown covered with ornaments; his parasol is the hood of a cobra called Ābhoga (enjoyment), his emblem is a fish. According to the MAHABHĀRATA, Varun is the son of Kardama (mud); his wife is Vārūṇī the goddess of wine. Their son is Puṣkara (nourisher), Bala (strength), a daughter Surā (liquor). Another son of his is Adharma (wrong deed), married Nirm (misfortune). Her sons are Nairṭa (evil omens), Rākṣasas (demons), Bhaya (fear), Mahābhaya (terror) Mṛtyu (death).

He carried away Utathya's wife Bhadrā (see Utathya); Varuna and Mitra had lustful thoughts on seeing Urvashu, the celestial nymph and their seed fell from that were born Agastya and Vasistha (see Agastya, Mitra, Urvashu, Vasistha); (ii) husband of Devi, the daughter of Shukra; father of Bala and Sura; present at the birth of Arjuna; presented Arjuna with the Gāndiva bow.

VĀRUNI, VĀRUNĀNĪ: is the goddess of wine; wife of Varuna, arose out of the milky ocean as it was churned by the gods and the Asuras for

obtaining amṛta

VĀRUNI-CĀMUNDĀ: a twin goddess; Vārūṇī has pendulous breasts, flabby belly and clad in red garments, carries the shula and the bāṇa; Cāmundā is a handsome woman with large and long nails and several hands, attracts all by her power

VASISTHA: one of the Saptaṛṣis, wife Arundhati, a Prajapati, grandfather of Parāshara. He and Agastya sprang from Mitra and Varuna through Urvashu (see Mitra, Varuna, Agastya, Urvashu). From their seed that fell on the ground was born Vasistha and from the seed that fell in a jar was born Agastya, cursed Vasu to be reborn (see Bhīṣma), one of the seven Rṣis present at the birth of Arjuna. A great rivalry existed between him and Viśvāmitra who covered Nandinī, the cow of plenty that Vasistha possessed

VASU are eight deities; children of Aditi; attendants of Indra, personifications of natural phenomena, they are: Apa (water), Dhruva (Pole star), Soma (moon), Dhara (earth); Anila (wind), Anala (fire), Prabhāsa (dawn); Pratyusā (light); their chief is Indra, later Agni and Viṣṇu are mentioned, one of the 9 ganas under Gaṇadevatā, mentioned along with the 11 Rudras and 12 Ādityas

VASUDEVA: father of Kṛṣṇa and Kuru; married the seven daughters of Āhuka, the youngest being the mother of Kṛṣṇa, Kṛṣṇa is also called a Vāsudeva. He is shown as 4-armed, carrying the cakṛa, śaṅkha, gadā, padma. His colour is white and his dress is yellow.

VĀSUKI: king of the serpents; used by the gods and the Asuras as a coil round the mountain Maṇḍār to churn the ocean.

VASUS: are eight personifications of natural phenomena, viz. water, pole star, moon, earth, wind, fire, dawn and light.

VASU-SENA: the original name of Kama.

VĀTĀPI: Vātāpi and Ivalā were two Rākṣasa brothers; mother's name Dhamaṇī. Their usual method of killing was that Vātāpi would assume the form of a ram which was offered as a sacrifice

and later eaten by the Brāhmaṇas. Ilvalī would then call on his brother to come out and Vātāpi would tear his way out of the body of the Brāhmaṇas, thus killing them. They tried the same trick on Agastya but because of the austerities that the sage had practised, he managed to digest Vātāpi. When Ilvalī called on his brother to come out as was his custom, Agastya told him that he will never see his brother again as he was dead. Then Agastya burnt Ilvalī with the fire from his eyes (see Agastya, Ilvalī).

VĀṬSYĀYANA: the sage who wrote the KĀMA-SŪTRAS and NYĀYA-BHĀṢĀ.

VĀYU: sprang from the breath of Puruṣa, god of wind; king of the Gaṇḍharvās, one of the 8 Vasus born to Dharma and Saṇḍhyā, during vedic times associated with Indra, regent of the north-west quarter, presented as riding the golden chariot of Indra, drawn by a thousand horses. Father of Hanumān and Dhuma, had licentious desires towards the hundred daughters of king Kushanābha but they did not comply with his request. In rage he made them crooked, thus giving the name Kāṇyakubja to their city, i.e. the city of the hunch-backed damsels; among those destined to beget the five Indras, reborn as Pāṇḍavas, bore witness to the truth of Damayanti's words; taught Arjuna the use of weapons; attested the innocence of Sitā.

According to the BHĀGAVATA PURĀNA, Nārada invited Vāyu to break down the summit of Mount Meru. Garuda shielded it and Vāyu could not break it. Nārada then advised Vāyu to attack the mountain when Garuda was away, which Vāyu did and breaking the summit of the mountain, he hurled it into the sea where it became the island of Lankā (Ceylon).

VEDA: a Brāhmaṇa disciple of Ayodadharmya; preceptor of Utānka (see Utānka).

VEDAKĀ: an Apsarā.

VEDA-VYĀSA: means an arranger of the Vedas, a name given to many particularly to Kṛṣṇa Dvaipāyana, son of Satyawati and Parāshara (see Satyawati, Parāshara).

VEDAS: pious, religious, virtuous, brave; an epithet of gods, especially of Brahmā, Puruṣa, Shiva, Viṣṇu, Dharma, Surya.

VEDĀVATĪ: a woman of great beauty; daughter of Rāi Kushadhvaj; granddaughter of Bhaspati, lived in her father's forest hermitage. Rāvana desired her for a wife but she told him that even though gods and Gaṇḍharvas had sought her hand in marriage, her father only desired Viṣṇu as a son-in-law. Rāvana was provoked by this resolution of her father and killed him but she stood firm on her father's resolution and continued with her austerities to win Viṣṇu as a husband. Rāvana touched her hair with his finger tips which enraged her. She cut off her hair and entered a fire to commit satti after cursing him that a woman would be the cause of his death. Born again as Sitā, wife of Rāma whom Rāvana abducted leading to the war which ultimately ended in his death (see Rāvana, Sitā).

VENA according to the MAHABHĀRATA, Viṣṇu and BHĀGAVATA PURĀNA, he was a descendant of Suśyambhuva, son of Anga, proclaimed that except him no one had the right to be the enjoyer of sacrifices. The sages annoyed at his presumption, killed him with blades of consecrated grass. After his death, trouble started in the land as Vena was childless and people had no king. To produce a son, the sages rubbed the thigh of the dead king and there came forth a man who was dark as charred wood, flat faced and short of stature. They called him Nisāda. The sages then rubbed the right hand of Vena and from that sprang Prthu, majestic and resplendent (see Prthu).

VEṬĀLA: are vampires who animate dead bodies and haunt cemeteries, one of Shiva's attendants.

VIBHĀNDAKA: son of Kashyapa; father of Rāyashringa (see Rāyashringa).

VIBHĀ: means shining, bright, a name applied to (i) Soma, Agni, Kṛṣṇa, (ii) one of the 8 Vasus, (iii) a son of Naraka, (iv) a Dānava, (v) a Rāi, (vi) a Gandharva who stole the Soma from Gāyatri as she was carrying it to the gods.

VIBHŪ: means mighty, powerful, everywhere, all-pervading; a name of (i) Sun, Moon, Kuberā; (ii) a son of Vedashirsa and Tusitā, (iii) a class of gods under Manu Raivata, (iv) a son of Viṣṇu and Dakṣinā, (v) a son of Bhiga and Siddhi; (vi) of Buddhā; (vii) son of Bhṛgu; (viii) a son of Dharmaketu, brother of Shakuni.

VIBHĪṢAṆA: the younger brother of Rāvaṇa. For prostituting Brahṃā, received a boon that he will not commit an unworthy act even if he was placed under extreme hardship. Rāvaṇa once kicked him and Vibhīṣaṇa went away to mount Kailāś to practise penances. Shiva advised him to side with Rāmacandra in the latter's war against Rāvaṇa; succeeded to the throne of Lāṅkā after Rāvaṇa was killed.

VICĪTRA-VIRYA: son of Śaṇṭanu and Satyawati; husband of Ambikā and Ambāhikā, died childless. His half brother Kṛṣṇa Dwaipāyana raised seed for him (see Kṛṣṇa Dwaipāyana) when Kṛṣṇa Dwaipāyana visited Ambikā, she closed her eyes as he was leprous and her son Dhṛtarāṣṭra was born blind; when he visited Ambāhikā, she turned pale at his looks and her son Pāṇdu was born pale in colour. Ambāhikā was ordered by her mother-in-law Satyawati to once again go to Kṛṣṇa Dwaipāyana for another child. But she felt too repulsive and instead sent a Śudra slave girl and Vidura was the result.

VIDURA: son of Vyāsa by a slave girl (see Vicitra-virya, Kṛṣṇa Dwaipāyana). He was a wise man and gave good counsel to the Kauravas and the Pāṇdavas but sided with the latter in the war of Kurukṣhetra.

VIDHUJHVA: a Rākṣasa, son of Kalka; ordered by Rāvaṇa to show by his powers the beheaded head of Rāma so that Sītā may stop thinking of him and accept Rāvaṇa; married Śurpanakhā, the sister of Rāvaṇa.

VIDYĀDHARA: means one who possesses knowledge; are inferior deities attendant upon Indira; dwell between the earth and the sky, can change their shape at will and have frequent relations with people on earth.

VIDYĀDHARI: a female Viḍyādhara.

VIGNESHWARA: Ganesha, the Lord of obstacles.

VIGNASURA: the geni of obstruction; was created by Shiva at the request of Indra. Once Prince Abhinandana offered a great sacrifice and invited all the gods except Indra. Indra appealed to Shiva to destroy the sacrifice. Vighnasura after killing Abhinandana wandered on the earth, obstructing all rites, sometimes visible and

sometimes invisible. Vasiṣṭha and other sages appealed to Brahṃā for protection. Brahṃā asked them to pray to Ganesha who alone was beyond Time and no other deity could conquer Ganesha. Ganesha defeated Vighnasura and the demon placed himself under the protection of Ganesha and served him obediently thus giving the name Vighnarāja to Ganesha.

VIGHNARĀJA: Ganesha, the Lord of obstructions. He is prayed to before undertaking any new work or travel (see Vighnasura).

VIKRAṬA: the second Prajāpati, came after Kardama.

VINĀYAKA: Ganesha, the great leader.

VINATĀ: daughter of Dakṣa, wife of Kashyapa; mother of Garuda (see Garuda). According to the BHAGVATA PURĀṆA, she is the wife of Tarkṣha; according to the VĀYU PURĀṆA, the metres of the VEDA are her daughters, but PADMA PURĀṆA gives her only one daughter called Sāṇḍimni. Vinatā laid two eggs but even after 500 years they did not hatch. Getting impatient, she broke one egg from which came out Aruṇa, the chariot-ee of the sun (see Aruṇa). His lower extremities were still undeveloped and he cursed his mother to become a slave but added that if she would wait another 500 years, she would be delivered of this curse by her other son who was Garuda.

VINDHYA: the mountains which divide India into north and south. A legend which personifies the Vindhya's, says that he was jealous of the lofty height of the Himālayas and wanted to compete with him and called upon the sun to go round him as he did round Mt. Meru but the sun refused to do so. Vindhya then started rising in height to obstruct the sun and rose above the Himālayas and Mt. Meru. Agastya, the spiritual guide of the Vindhya was evoked by the gods for help. Agastya passed over Vindhya on his way to the south and Vindhya bowed before him in reverence to allow him easy passage. Agastya asked the mountain to stay in that position till he returned north and Vindhya submitted to his wish but Agastya never returned and Vindhya has remained far inferior to the Himālayas (see Agastya).

VINDHYAVĀSIDURGĀ: one of the nine Durgās.

3-eyed, 4-armed, two hands hold the *śaṅkha* and the *cakra* and two hands in the *varada* and the *abhaya* pose; colour bright as the lightning; sits on a golden lotus. Her vehicle is the lion.

VINDHYĀVALI: wife of the Asura *Bali*.

VIPRAÇITI: chief of the *Dānavas*, son of *Kaśhapa* and *Danu*; incarnate as *Jarāsandha*.

VIPULĀ: (i) means large, extensive, great, noble, important; (ii) a pupil of *Devasharma*, who guarded the virtue of *Ruci*, his preceptor's wife when tempted by *Indra* during her husband's absence; (iii) a son of *Vasudeva*.

VIRABHADRA: son of *Shiva*, created from his mouth to stop *Dakṣa's* sacrifice. He had 1000 heads, 1000 eyes, 1000 feet, wielded 1000 clubs, holds the *śaṅkha*, the discus, the mace, blazing bow and battle axe; is decorated with the crescent moon; clothed in the skin of the tiger; his mouth is armed with formidable tusks and drips blood (see *Dakṣa*).

VIRĀḌHA: also called *Tumburu*, son of *Kāla* and *Shataphadhā*, a man eating *Rākṣhasa* of an terrible form; met *Rāma*, *Sitā* and *Lakṣmana* in the *Dāḍhaka*; abused the brothers and seized *Sitā*. *Rāma* and *Lakṣmana* fought him valiantly but could not kill him though they managed to cut off his arms. To get rid of him, they buried him alive and from his grave arose a beautiful *Gandharva* who had been condemned by *Kuvera* to assume the form of a *Rākṣhasa*, regained his original form at the touch of *Rāma* (see *Tumburu*).

VIRAJĀ: (i) a mistress of *Kṛṣṇa* changed into a river; (ii) wife of *Nahūśa*, spiritual daughter of a clan of *Pitṛs*.

VIRĀJ: *Brahmā* divided himself into two parts: the male and the female and in the female he created *Virāj*. From *Brahmā* i.e. *Puruṣa* sprang *Virāj* and from *Virāj* sprang *Puruṣa*. The male half of *Brahmā* i.e. *Virāj* typifies all male creatures; the female half i.e. *Shatarupā*, all female forms. (Dawson from Muir texts).

VIRAJWALĀ: the granddaughter of *Virocana*; wife of *Kuṇḍhaka*.

VIRAKA: the adopted son of *Shiva* and *Pārvatī*.

VIRĀTA: a king in whose court the *Pāṇḍava* brothers and *Draupidī* lived in disguise and helped the king in various ways. The king in return sided with them in the battle of *Kurukṣetra*; killed by *Droṇa*.

VIRUPĀKSAHA: (i) *Shiva*, for possessing three eyes; (ii) *Rudra*; (iii) a *Dānava*, son of *Kaśhapa*.

VIROCANA: a *Dānava*, son of *Prahliḍa*; father of *Bali*, acted as the calf of the *Asuras* when the earth was milked.

VIRESHWARA: a chief of heroes; a name of *Shiva* and *Virabhadra*.

VIRANA: a *Prjāpati*; father of *Virana* or *Asura*.

VIRANI also called *Asura*; daughter of *Virana*; wife of *Dakṣa*, mother of 1000 sons.

VIŚNU, VIŚHNU: one of the *Ādityas*, also named *Hari*; identified with the Supreme Lord *Nārāyaṇa*; the second god of the Hindu Triad *Brahmā, Viśnu, Shiva*; manifestation of the Solar energy. In three steps he strides through the seven regions of the universe which three steps are the rising, culmination and setting of the sun. During Vedic times associated with *Indra*, later regarded as the Preserver, embodiment of *mercy*, benevolence and goodness. He is the self-existent, the all-pervading spirit. From him emanate the three stages of life. *Brahmā*, the Creator, who springs from a lotus which grows from *Viśnu's* navel when *Viśnu* sleeps afloat upon the primeval waters, *Viśnu* himself as the Preserver, *Shiva* or *Rudra*, the destroyer who springs from his forehead.

The power of preservation of *Viśnu* are manifested in a variety of forms called the *Avatāras* when a part of the divine essence is embodied in either a human or a mythological form to save mankind from some catastrophe. The most popular manifestations are ten in number. For killing the mother of *Bhṛgu*, he was cursed by the latter to be born seven times on earth (see *Avatāra*).

Viśnu has one thousand names, river *Gangā* springs from his feet, his abode is in *Vaikuṇṭha*; his vehicle is *Garuda*, half bird, half man and his consort is *Lakṣmi* or *Srī*, the goddess of fortune, prosperity and good luck; depicted as a dark hued, handsome man with four arms. One hand

holds a śaṅkh (shell), another Suḍarshana (the discus), the third a club called Kaumodaka and the fourth a lotus stalk. His bow is called Śaraṅgā and his sword Naṇḍaka; has a curl of hair on his chest called Srivatsa and the jewel Kaustubha; jewel Syamantaka on his wrist; depicted either sitting on a lotus with Lakshmi beside him or reclining on the serpent Śheṣa and floating on the cosmic waters during the periods of temporary annulations of the universe.

VISHĀL: son of Ikshvāku, Apsarā Alambeśā

VISHRĀVAS son of Prajāpati Pulastya, had by Idāvidā, the daughter of Bhṛatadhvāja, a son called Kuvera, the god of wealth. By Nikaśī or Kakeshi, the daughter of Sūmāh, three sons. Rāvana, Kumblakarna, Vibhīṣana and a daughter Shurpanakhā. According to another account, Puṣpotkatī was the mother of Rāvana and Kumblakarna, Mālika was the mother of Vibhīṣana and Rākā was the mother of Kṛata and Shurpanakhā. These three Rākshasīs were given by Kuvera to Pulastya as handmaids to appease him as he was annoyed with Kuvera for being a devotee of Brahmā. Vishrāvas was a reproduction of Pulastya himself.

VISHWA: (i) a muni, father of Rāvana; the mud-born son of Pulastya. The daughter of Rājasi Tṛinavinḍu appeared before Pulastya while he was engaged in a yajña and he begat Vishwa on her; (see Tṛinavinḍu, Pulastya); (ii) all gods forming one of the nine ganas of the gana-devatā; sons of Vishwa, daughter of Dakṣha. Their number varies from 10-13. They are Vasu, Saṣya, Kṛatu, Dakṣha, Kāla, Kīma, Dhṛti, Kuru, Pururavas, Mādrava, Rocaka, Dhvani, Dhuri.

VISHWAKARMĀ, VISHWAKARMAN: son of Brahmā or Twashtri; husband of Ghṛtāci; an epithet given to any powerful god; personification of the creative powers, the architect of the universe, gods and of celestial weapons; built Lankā; generated the energy to produce the monkey Nala who built Rāma's bridge connecting Bhārata with Lankā. PURĀNAS make him the son of Prabhāsa and his daughter Sanjīvā married Surya, the Sun (see Sanjīvā). (ii) the celestial architect, son of Prabhāsa, the eighth Vasu by his wife Yogasiddhā.

VISHWĀMITRA: also called Kauśika; born a

Kṣhātrīya, raised himself to the Brāhmana caste by intense penances and austerities (see Jamarāgni). There was a constant struggle between Vishwāmītra and Vasīṣṭha; their enmity was carried to deeds of violence which destroyed their sons. Vishwāmītra desired the wish fulfilling cow Kāmadhenu of Vasīṣṭha and offered a high price for its purchase but the offer was turned down by Vasīṣṭha resulting in a fierce fight between the two sages. Vishwāmītra was defeated and had to accept the supremacy of a Brāhmana. He decided to elevate himself to the Brāhmanical order and accomplished this by austerities. King Trishanku had been exiled from his kingdom by his father for the seduction of the wife of a citizen. During the period of exile, there was a severe famine and Trishanku looked after the wife and children of Vishwāmītra while he was away. Since Trishanku desired to reach heaven in his mortal body, Vishwāmītra repaid him for looking after his family by fulfilling his desire and raised him to heaven in his mortal body in spite of strong opposition from the sages and gods (see Kauśika, Trishanku).

Alarmed at Vishwāmītra's austerities, Indra sent Apsarā Menakā to allure him from his penances and he succumbed to her charms and thus was born Shakuntalā (see Menakā), had an amour with Rāibbhā; prevailed upon Dasharatha to send Rāma and Lakshmana to his forest hermitage to protect his sacrifices from being defiled by Rākshasas; instructed the two boys in the use of arms, acted as their guru and took them to Sitā's swayamvara where Rāma won Sitā as his bride after breaking Parashurāma's bow, the condition laid down by Janaka for winning his daughter's hand in marriage (see Parashurāma, Rāmacandra, Sitā).

VISHWAVACI: an Apsarā asked by Bhṛatadhvāja to welcome Bhārata.

VISHWADEVAS. all the deities of inferior order, generally 10 in number but the number varies (see Vishwa).

VISHVĀRUPA: Viṣnu.

VISHVĀVASU: chief of the Guṇḍharvās.

VISHWESWARA: Shiva.

VITHALA, VITHOBĀ: a god worshipped at

Pañdharpur in Deccan; an incarnation of Viṣṇu or Kṛṣṇa himself visited the city and imparted a large portion of his essence into a Brāhmaṇa named Puṇḍarikā or Puṇḍarikā; his image represents him standing on a brick with his arms akimbo.

VIVASWAT: son of Dakṣāyana and Kashyapa; Āditya, identified with Surya, embodiment of morality, the law of righteousness, the conduct handed down by the ancestors, father of Yama, king of the Ancestors and Vaiśvata, Manu and the twin sons of agriculture, the Ashwins or the horse headed physicians of the gods, married Tvashtī's daughter Saranyu (see Saranyu).

VOPADEVA son of Keshava, pupil of Dhaneśwara, author of BHĀGAVATA PURĀṆA and other works.

VRISHAPARVAN a Dānava king, father of Shar-miṣṭhā, had Shukra as his priest

VRKA: (i) an Asura, (ii) son of Kṛṣṇa, (iii) son of Priṣṭhu, (iv) son of Sura, (v) son of Śhīta and grandson of Dhruva, (vi) a name of Bhīma; (vii) a class of demons attendant on Shiva

VRINDĀ: (i) a name of Rādhā, Kṛṣṇa's mistress; (ii) daughter of king Keṭāra, wife of Jālandhar, on becoming sati on her husband's funeral pyre became the Tulsi plant (*Ocimum sanctum*). (see Tulsi)

YADU: son of Yayāti and Devayāni. Yayāti was cursed by Surya to become prematurely old but he relaxed the curse if any son of Yayāti would take his old age and Yadu refused to do so (see Devayāni). For this his father cursed him and disinherited him, later gave him the southern districts of his kingdom, founder of the Yādava race in which Kṛṣṇa was born.

YĀDAVI wife of Bāhu; mother of Sāgara (see Bāhu, Aurva, Sāgara).

YĀJA a Brāhmaṇa who performed sacrifices for

VRKODARA: means wolf's belly; an epithet of Bhīma because of his great appetite.

VRĪTRA (VRĪTRA): VEDIC personification of an imagery malignant influence, a demon of darkness and drought, supposed to take possession of the clouds and keep back the waters; enemy of Indra; a Dānava, son of Tvashtī or of Danu; identified with Ahi, the serpent of the sky; associated with evil spirits such as Shuśna, Namuci, Pipri, Sāmbara, Urana, whose malignant influences are generally exercised in producing darkness or drought, killed by Indra.

VRŚADHWAJA: is Shiva for having the Bull Nandi as his emblem

VYĀNA: one of the five vital airs that circulate through the body; personified as the son of Uṣṇa and father of Apāna

VYAVASĀYA: strenuous effort, determination, resolve, purpose, resolution personified as. (i) Viṣṇu, (ii) Shiva, (iii) son of Dharma by Vapus, the daughter of Dakṣa.

VYĀSA means an arranger, a title given to many authors and compilers, especially to Veṇḍa-Vyāsa, the man who arranged the VEDAS, mainly applied to Kṛṣṇa Dwaipāyana (see Dhīma, Satyavati, Vicitravīrya).

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king Draupada to beget children and thus Dhṛṣṭadyumna and Draupadi were born out of the sacrificial fire.

YAJÑA: a sacrifice; personified as the son of Ruci and Akuti. He had a deer's head, killed by Virabhadra at Dakṣa's sacrifice and became the constellation called Mrgashīra. Means ritual sacrifice, identified with Viṣṇu Ruci (Desire) married Akuti (Will), the daughter of Swayambhuva Manu. To them were born twins: Yajña (Ritual sacrifice) and Dakṣiṇā (Sacrificial fee). These two were married and gave birth to the

12 Yamas. His image has two heads, seven hands, four horns, three legs. His hands carry the *shaṅkha*, *cakra*, *ajya-pāṭra*, *shreṅ*, *shruva* and *juhu*. His three legs are adorned with ornaments.

YAJÑAVĀRAHA: a boar form, a symbol of cosmic sacrifice; different parts of his body stand for different parts of the sacrifice; colour black. Not the same as *Varāha* incarnation.

YAKSHAS, YAKSAS: are harmless supernatural beings of a benevolent and inoffensive nature; attendants on *Kuvera*, the god of wealth, originally *anṛi*-gods; guardsmen of the earth, treasures, offsprings of *Pulastya*, *Pulaha*, *Kashyapa*, feet of *Brahma*, *Kṣama* and of *Kṛtāṅk*.

YAKSHI, YAKSHINA (i) offsprings of *Pulastya*, *Pulaha*, (ii) Wife of *Kuvera*, (iii) a female *Yakshi*, (iv) imps attendant on *Durgā*, fairies having physical relations with mortals.

YAMA: also called *Dhātma*, son of *Vivasvat* and *Sanjñā*, twin brother of *Yami*, the goddess of the river *Yamunā*, god of the dead and of justice; guardian of the southern quarter of the universe, mythological father of *Yudhiṣṭhita*; depicted as of green colour wearing red clothes; rides upon a buffalo; carries a ponderous mace and noose to get his victims. His one foot is shivelled because it was cursed to be affected by sores and worms by his step mother *Chāyā* when he kicked her. Married ten daughters of *Dakṣa*; his body is ugly and misshapen; has dark green complexion with shining red eyes; dresses in blood red garments. His hair are tied on the top of his head and he wears a glittering crown; carries a noose and a staff; also an axe, a sword and a dagger, identified with Time, he is shown as an old man with a sword and a shield; resides in the south.

YAMI, YAMUNĀ: River *Yamunā* personified as the daughter of the sun *Vivasvat* and *Sanjñā*; twin sister of *Yama*. *Balarāma* when drunk called upon her to come so that he could bathe in it; she did not listen to him and in his drunkenness, he plunged his ploughshare into the river and dragged her after him. *Yamunā* then assumed a human figure, prayed at the temple of *Bala-bhadra* and asked for forgiveness.

YĀMINI: a daughter of *Prahlaḍa*.

YASHODĀ: wife of the cow-herd *Nahṇa*; foster mother of *Kṛṣṇa*.

YAṬUS, YAṬUDĪHANAS: demons and evil spirits of various forms, associated with the *Rākshasas*, are magicians and sorcerers, born of *Kashyapa* and *Sutasa* (good taste).

YAVAKRU, YAVAKRĪṬA son of *Bharaḍwāja*; practised severe austerities to gain the knowledge of the *VEDAS* without having to study them, was granted this boon by *Indra*, became arrogant and disrespectful to the sages, seduced the wife of the sage *Parāvasu*. The enraged husband performed a sacrifice and brought forth a *Rākshasa* who killed *Yavakṛta*. *Bharaḍwāja*, in grief over his son's death, burnt himself on the funeral pyre of his son after cursing *Parāvasu* to be the cause of the death of his father. *Raibhya* was killed by *Parāvasu* who mistook him for an antelope (see *Raibhya*).

YAYĀTĪ a son of *Nahūsa*; father of *Nabhaḡ*; fifth king of the Lunar race, married *Devayāni*, father of *Yaḍu*, fell in love with *Sharmisthā*, the handmaid of *Devayāni* and secretly married her, their son was *Puru*. (see *Devayāni*, *Yaḍu*, *Sharmisthā*). *Yayāṭi*'s son by *Devayāni* was *Anu* who refused to accept his father's old age (see *Anu*).

YOGI: a man who has attained the state of a *Yog* and has silenced his mind which is the root of knowledge. *Śiva* is represented as the perfect ascetic i.e. *Mahāyogi*.

YOGINI: means a sorcerer; eight female attendants of *Durgā*; their number was raised to 13 and then to 64.

YOGAMĀYĀ: see *Kālī*.

YOGANIDRĀ: *Devī* sculptured as lying down with eyes closed, two armed, beautiful face, with a drinking vessel besides her.

YOGESHWARĪ *Devī*, 10-hands, 3-eyes, she carries the *shakti*, *khadga*, *khetaka* and *damaru* in the three right hands and a *ghaṇṭā*, *khatvāṅga* trishula, and a *khetaka* in the left four hands. Nothing is mentioned about the remaining hands.

YUḌHIŚTHIRA: the eldest son of Pāṇḍu and Kūṅṭi; mythologically the son of Dharmā, the god of justice. A calm, just man and a renowned ruler but not a good warrior; took military training under Drona, the family preceptor; lost the game of dice to his cousin Duryodhana; went into exile with his wife and brothers and faced untold sufferings and humiliations; won the battle of Kurukṣetra and reigned as the ruler for many years; made Arjuna's grandson Parikṣit as his successor and went to the Himālayas along with his wife and brothers; entered Indra's heaven in his mortal body.

YUḌHAJIT: Prince of Kaikeya; brother of Kaikeyī, the wife of Daśharatha; maternal uncle of Bharata.

YUVANĀSHWA: a king of the Solar race; father of Māndhātā; conceived and borne by the father.

YUYUṬSU: a son of Dhṛtarāṣṭra and a handmaid; on the eve of the battle, left the Kauravas and joined the Pāṇḍavas; Yudhiṣṭhira established him in the kingdom of Indraprastha on retiring.

GLOSSARY

ANĀKUSA	: the elephant goad, a weapon consisting of a sharp metal hook attached to a wooden handle.	PUSTAKA	: book.
AKSHAMĀLĀ	: a rosary of beads. The beads are either of Rudraksha or Kamalāksha.	PINĀKA	: Shiva's bow.
AKSHASUTRA	: a rosary	PADMĀSANA	: lotus seat
BĀNA	: arrow	PĀTRA	: a vessel.
CAKRA, CHAKRA	: discus	PASHA	: noose made of rope.
CANDRA	: moon	PADMA	: lotus
CANDRĀSANA	: moon as a seat.	PARASHU	: an axe.
CAURIE	: flywhisk.	SHANKHA	: conch shell
DHANUSH	: bow.	SHŪLA	: trident
DANDA	: stick.	SHAKTI	: spear
DAMARU	: drum	SHRUK	: a spoon with a hemispherical bowl attached.
DARPAṆA	: mirror.	SHIRUVA	: a shallow spoon; <i>sruta</i> or <i>sruta</i> are both meant to pour clarified butter into the fire during sacrifice.
GADĀ	: club	SHĀKIBOKTA	: a conch shell.
HALA	: plough.	SHĀNTI	: peace.
KHADGA	: sword.	TANKA	: a small clisel.
KALASHA	: vessel	TRISHŪLA	: trident.
KHATVĀṆJA	: a club made of the bone of the forearm or leg to the end of which a human skull is attached.	JUHO	: a curved wooden ladle for pouring sacrificial butter into fire.
KAMAṆḌALU	: a vessel to hold water.	VAJRA	: thunderbolt.
KAPĀLA	: human skull, later identified with the cut half of an earthen pot, basin or a bowl.	JAPAMĀLĀ	: rosary.
KHETAKA	: a shield; the club of Balarāma.	HAND-GESTURES	
KRŚṆĀJĪNA	: skin of the black antelope.	ABHAYA-HAṬA	: sign of protection.
KUTHĀRA	: an axe.	AṆJALI-HAṬA	: worshipfulness or prayerfulness shown with hands joined together.
KUNTA	: a small spear	KETAKA-HAṬA	: tips of the fingers loosely applied to the thumb to form a ring for purposes of inserting a fresh flower.
KUKKUTA	: a cock.	SIMHA-HAṬA	
MAṆSA	: flesh.	TAṆJANI-HAṬA	: a threatening pose with the fore-finger.
MUKUTA	: crown.	VARAḌA-HAṬA	: sign of conferring a boon.
MUSALA	: pestle.		
NIDHI	: treasure.		
NILOTPALA	: blue lily or lotus		

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APSARĀ, Lingaraj Temple, Bhubaneswar; 11th cent. A.D.

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APSARĀ, Lingaraj Temple, Bhubaneswar; 12th cent. A.D.



ARJUNA, Hoysaleswara Temple, Halebidu, 12th cent. A.D.



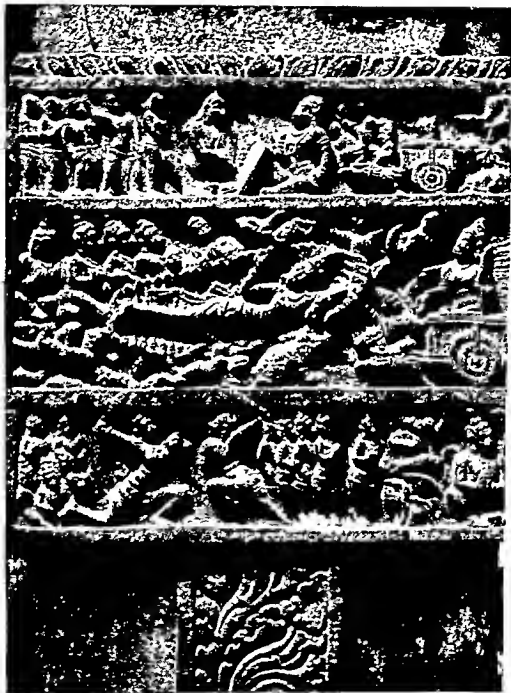
ARDHANĀRĪSHWARA, Gangakondacholapuram; 11th cent. A.D.



ARJUNA, Hoysaleswara Temple, Halebid; 12th cent. A.D.



BALARĀMA & REVAṬĪ, Parshvanath Temple, Khajuraho; 10th cent. A.D.



BHĪŚMA, Pattadakal; 8th cent. A.D.



DURGĀ, Lucknow Museum; 8th cent. A.D.



GANESHA. Lucknow Museum; 9th cent. A.D.



GANDHARVA, Badami; 7th cent. A.D.



GANGĀ, Baxar, Bihar; 8th cent. A.D.



GARUDA, Belur; 12th cent. A.D.



CHANDRA, Nagpur Museum; C-13th cent. A.D.



KUBERA, from Prabhasa, Lucknow Museum; C. 8th cent. A.D.



HANUMĀN, Belur, 12th cent. A.D.



KĀMADEVA & RĀṬĪ, Khajuraho; 10th cent. A.D.



KALIYĀ-DAMAN, Hoysaleswara Temple, Halebid; 12th cent. A.D.



INDRA, Bhaja Caves; 2nd cent. B.C.



KALIYĀ-DAMAN, Hoysaleswvar Temple, Halebid; 12th cent. A.D.



KĀMADEVA & RĀṬĪ, Khajuraho; 10th cent. A.D.



KĀRTIKEYA, Indian Museum, Calcutta: 12th cent. A.D.



KINNARA, Lingaraj Temple, Bhubaneswar; 11th cent. A.D.



KṚṢṂA, Somnathpurā; 13th cent A.D.



KINNARA, Lingaraj Temple, Bhubaneswar; 11th cent. A.D.



KṚṢṆA, Somanathpura; 13th cent. A D



KINNARA, Lingaraj Temple, Bhubaneswar; 11th cent.



NATARAJA, Gangakondacholapuram; 11th cent. A.D.



KURMA-AVATĀR. Churning of the ocean of milk, Garhwal; 9th cent. A.D.



LAKSHMI-NĀRĀYAṆA, Khajuraho; 10th cent. A.D.



NĀGARĀJA, Ajanta; 6th cent. A.D.



NATARĀJA, Gangaikondacholapuram, 11th cent. A.D.



NIRRIJI, Gwahor Museum; 9th cent. A.D.



NANDI-BULL, Chamundi hill, Mysore; 13th cent. A.D.



NARASIMHA AVATĀR, Chinnakeshava Temple, Belur; C. 13th cent A.D.



NARA-NĀRĀYANA, Deogarh; C. 6th cent. A.D.



PARASHURĀMA, Gashwal; 9th cent. A.D.



PRETA, Lingaraja Temple, Bhubaneswar, 11th cent. A.D.



RAVANA shaking Kailash: Virupaksha Temple, Pattadakal; 7th cent. A.D.



EKMUKH Shiva-linga, Khoh, Allahabad Museum; C. 6th cent. A.D.



SARASWATĪ from Suhania, Gwalior Museum; 10th cent. A.D.



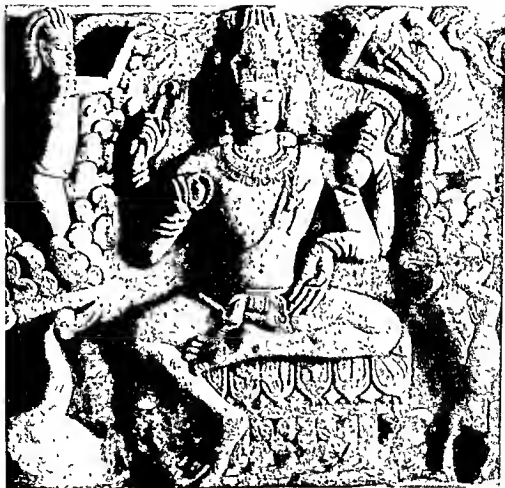
PĀRVAṬĪ



BRAHMĀ, Aihol, 7th cent. A.D.



SHIVA, Parshvanath Temple, Khajuraho, 10th cent. A.D.



BRAHMĀ, Aihol, 7th cent. A.D.



LAKSHMANA punishing SHURPANAKHĀ with RAMACHANDRA and SītĀ besides him; Gupta Temple,
Deogathi; 6th cent. A.D.



SURYADEV, Sun Temple, Konark: 13th cent. A.D.



TRIMURTI, Elephanta Caves, Bombay; 6th cent. A.D.



VĀMANA AVATĀR from Rajshahi, Indian Museum, Calcutta, 10th cent. A.D.



VARĀHA AVATĀR, Belur; Bombay Museum; 12th cent. A.D.



VARUNA with consort; Bombay Museum; 8th cent. A.D.



YAKSHA, Pitalkhora; 2nd cent. B.C.



YAMUNĀ from Bazar in Bihar; 8th cent. A.D.



JATĀYU, SITĀ haran; Ellora; 8th cent. A.D.



AGNI, Mathura Museum; 8th cent. A.D.



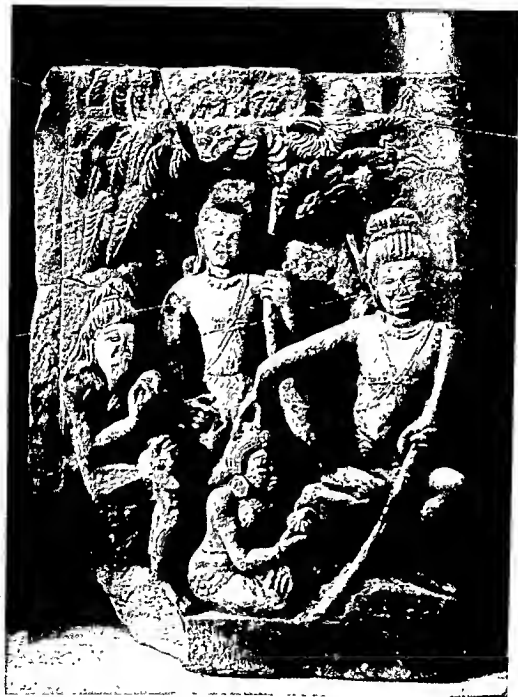
JATĀYU, SITĀ haran; Ellora; 8th cent. A.D.



VISNU, Lucknow Museum; 7th cent. A.D.



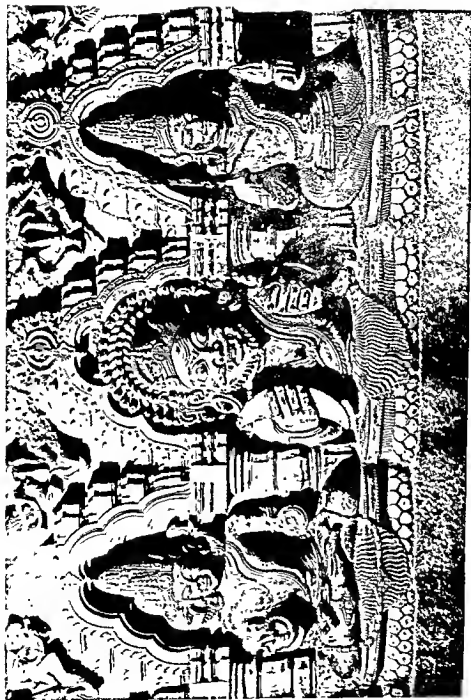
KR̥ṢṆA as Govardhanadhari; Halebid; 12th cent. A.D.



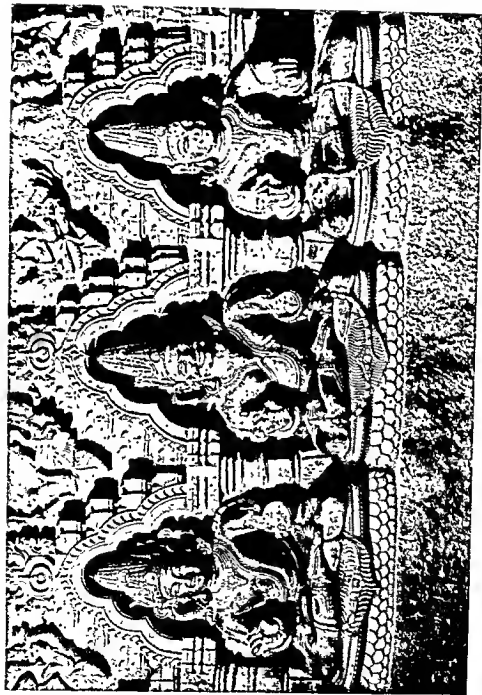
AHALYĀ Uddhar, Deogarh; C. 6th cent. A.D.



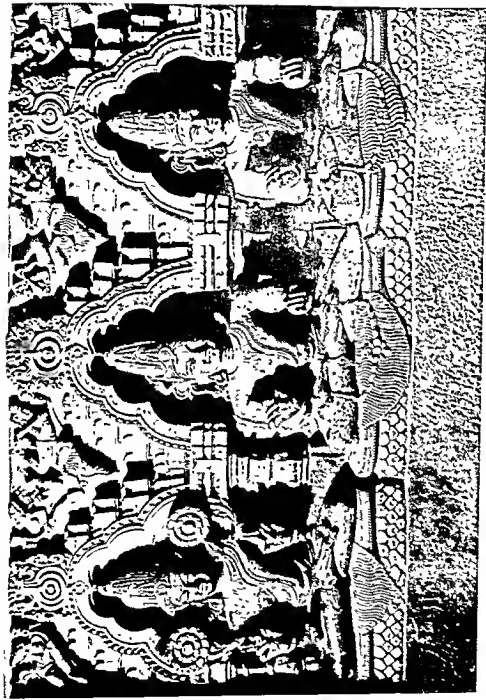
BĀLI-SUGRIVA, Kalash Temple, Ellora; 8th cent. A.D.



SHANI, RAHU, KETU, Komark: Navagraha panel: 13th cent A.D



BUDHA, BRHASPATI, SHUKRA; Navagraha panel, Konark; 13th cent. A.D.



SURYA, SOMA, MĀṆGAL; Navagraha panel; Konark; 13th cent A.D.



RĀYA-SHRINGA, Mathura Museum; 1st-2nd cent. A.D.



MATSYA AVATĀR, Garhwal; 9th cent. A.D.



Wives of the SATTARIS, Tanjore.



SAPTAMATṚIKAS from Nalanda; Lucknow Museum, 9th cent. A.D.